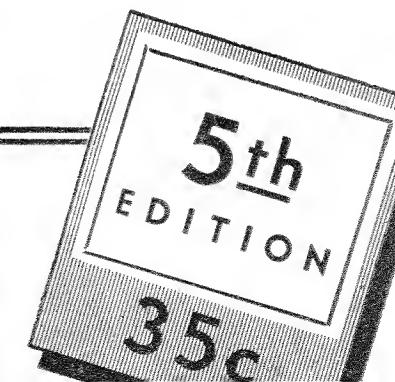


Why You Should Not Be a Seventh-day Adventist

By E.B. Jones

(Formerly a Seventh-day Adventist
Foreign Missionary and Publishing
House Manager)

Read
Think
Pray... **ACT!**



"... A powerfully-written document— a terrible weapon . . . "

"THIS BOOKLET [WHY YOU SHOULD NOT BE A SEVENTH-DAY ADVENTIST] is a powerfully-written document—a terrible weapon against the many erroneous interpretations of the Bible to be found in the Seventh-day Adventist framework of doctrines."—A Former S.D.A. Minister.

MANY OTHER FORMER SEVENTH-DAY ADVENTISTS HAVE ALSO EXPRESSED THEMSELVES CONCERNING THE MERITS OF THIS TIMELY PUBLICATION. NOTE WHAT JUST A FEW OF THEM HAVE TO SAY,—

•• "I have just read 'Why You Should Not Be a Seventh-day Adventist,' and have enjoyed it greatly. It answers every Adventist argument with God's Holy Word. . . . I was reared a S.D.A., but I, too, have 'apostatized.' I thank God that He has saved me through faith in His Son." (C.H.L., Arizona.)

•• "I have just written to a S.D.A. lady telling her what a great blessing I have received since leaving Adventism. I also told her how your booklet had been the main key in opening the door of truth for me. I feel that I can never thank you enough." (D.V.S., Maryland.)

•• "I have read your booklet and can truthfully say I could not begin to thank you enough for it. My wife and I have now left the Adventists. . . . Your booklet is wonderful, and I have ordered several copies to send to friends in the Adventist church here." (W.D.S., Illinois.)

(B.D., New Zealand.)

SUCH RESULTS HAVE CAUSED TROUBLED SEVENTH-DAY ADVENTIST LEADERS TO SOUND AN ALARM. THEY WARN,—

". . . We shall have to try to stop the circulation of this book or it will wreck the movement!"

This "weapon" . . . this false-cult-exposing "document" . . . deserves the widest possible distribution. NOW is the time! Read it yourself, and see if you do not agree.

Forty Bible-Supported Reasons Why You Should Not Be a Seventh-day Adventist

By
E. B. JONES

Author of "FREE INDEED!," "THE ANSWER TO FALSE SEVENTH-DAY ADVENTISM," and Other Adventism-Exposing Booklets

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FOREWORD

IN BRINGING OUT THIS BOOKLET I have a twofold and most sincere purpose, the nature of which I shall, as briefly and frankly as possible, set forth.

First of all, it is my desire to acquaint as many of the members of the Seventh-day Adventist Church as I may be able (among whom are those who are very dear to me by the ties of nature, also numerous other persons whom I hold in high esteem as former co-workers and associates in the Adventist movement) regarding the actual character of their "message," or "truth." Plain, forceful, and undeniable facts which were responsible for my own enlightenment and eventual renunciation of Adventism some years ago, will be presented for their earnest and prayerful consideration.

Secondly, it is my desire to warn as many as possible among the troubled and confused souls who, in their search for truth during this serious hour may possibly find themselves becoming interested in Seventh-day Adventism, against falling into its meshes, for, as the result of years of experience and much prayerful study, I know it to be one of Christendom's most unscriptural, as well as one of its most subtle and soul-enchanting delusions. And I would save them from becoming ensnared by it, if, under God, that may be.

Not only is Seventh-day Adventism false—founded upon nothing more stable than the "sand" of erroneous interpretations of the Scriptures made and adopted by earnest though unskilled men and the fancied "divine revelations" of a youthful girl afflicted with an injured mind—but it is today just as unstable as when originated; and now, because of its growth and temporal prosperity, is even more deceptive and dangerous. Having been conceived and nurtured in the atmosphere of unsoundness and illusion, it continues to depend for its day-to-day existence, also for its ardently desired further development and growth (as of necessity it must), upon the use of artful methods and practices. "Can the Ethiopian change his skin, or the leopard his spots?"

Consider these typical examples of "religious stratagem" employed by the Adventists in their shrewd and untiring efforts to further the spread and acceptance of their "message,"—

(1). To prospective purchasers of their publications, their colporteurs studiously avoid divulging the name of their sect and the denominational identity of the concern which they represent. Why is this so? Because they realize that their literature is almost universally regarded as being dangerous—that it contains interpretations of the Bible which well-informed members of other religious bodies look upon as being unsound, and who would, if aware of its origin, refuse to buy it. Hence the care of the agents in cloaking both their own and their publishers' denominational connections.

(2). When advertising their public meetings, Adventist evangelists quite generally adopt fictitious names with which to disguise the identity of the church-building (if their own) in which they are to speak. Moreover, they just as commonly employ fact-camouflaging terms when advertising the subjects that are to be presented, whether in their own churches, or tents, or in a rented hall. Why all this subterfuge? It is because the evangelists know they must resort to the use of deceptive "bait" if they are to succeed in disarming and attracting "the outsiders."

(3). On their America-wide weekly radio program, the actual identity and purpose of which is cleverly masked by designating it "The Voice of

Prophecy," the Adventist workers taking part carefully refrain from mentioning the name of the organization sponsoring it. And, in their great desire to increase any interest which ill-informed or unwary listeners may disclose in their over-the-air presentation, they announce a course of studies offered in an astutely-titled "free radio Bible correspondence course," every teaching included in which, they earnestly affirm, is founded solely upon the Bible, "the only textbook used." They, of course, omit making reference to the many additional "inspired volumes" upon whose "heaven-sent light" their "truth" is so largely dependent for substantiation and interpretation. But *why?* There must be a reason!

In his prophecy of the "perilous times" which the apostle Paul declared would befall professing Christians in "the last days," he mentions a class who would be "ever learning" yet would not be able to come to "the knowledge of the truth"—meaning, of course, the truth of God. Something or other would prevent them from obtaining an enlightening, soul-liberating and heart-satisfying understanding of vital Scriptural teaching.

In Seventh-day Adventism is to be seen, I believe, a remarkable fulfillment of this prophecy. There is in this system "something," indeed, which keeps its loyal adherents from comprehending and enjoying the full and very precious truth of God's holy Word. And that "something" is *their* "truth"—their very erroneous and illiberal concept of what the Bible really teaches. To the impoverishment of their own souls, they are "ever learning" *that* "truth"; and it is *that* which they so fervently proffer to those who are artfully brought under the influence of their teaching!

Surely, "perilous times" have come; and they call, most urgently, for action—for a clear, fearless, and uncompromising exposure of this man-contrived counterfeit which deceives and starves the precious souls who in their delusion so highly regard it, and which they with such great zeal press upon others.

On the pages which follow will be found set forth forty Bible-supported reasons why I no longer am a Seventh-day Adventist. And, sincere reader (whether an Adventist or a non-Adventist), if with prayer and a mind wholly free from bias you will consider the important principles presented, you will discover them to be both sound and enlightening—and also, I most sincerely believe, incontestable reasons why *you* should not remain (or should not become, as the case may be) a Seventh-day Adventist.

Will you not, for the good of your own soul, *read, think, pray*, and then *ACT*?—act in harmony with the light of the Word of Truth and the inward promptings of the Spirit of Truth, no matter what the cost may be? Let Him, in His fulness, come into your soul, and the truth into which He will lead you "shall make you free"—free from deception, bondage, and fear.

Foreword to Fifth Edition

THAT STILL ANOTHER EDITION of this booklet is called for—the fifth to be brought out within four years' time—is a cause of sincere gratitude to God. The exceptional interest revealed in previous editions, both within Seventh-day Adventist circles and on the part of Christian readers generally, seems clearly indicative of the timeliness of this exposé, also of its capacity to convey to the open-minded seeker after truth that which is not alone informative, but constructive and convincing as well.

In several respects, such as in the introduction of important new material and in the revision and strengthening of matter previously presented, this edition (like the last two) differs from those formerly published. But principally does it differ from the first two editions in the fact that other pages have been added so that, rather than as in those earlier issues (in which references only are given to statements appearing in Seventh-day Adventist publications where the various Reasons why one should not be connected with the denomination are to be found) it might be possible to include the actual text.

This very desirable change has, of course, been brought about for the benefit of all readers; but chiefly has it been effected in the interests of the following classes: First of all, for those sincere seekers after truth (not alone Seventh-day Adventists, but others also who may be investigating the teachings and claims of Adventism) who do not possess, and who possibly cannot afford to purchase, all of the publications to which references were made, yet who may wish to read for themselves just what was referred to and thus be sure in their own minds of what is taught in the statements cited. Again, the change has especially been made for the intended assistance of those alert, soul-loving Christian believers identified with other denominations who desire to have "in black and white" just what the authors quoted teach, so that doubting Adventists in whom they may be interested, as well as other persons who may likewise be skeptical and for whom they may be laboring, can be convinced. And, finally, the inclusion of the actual statements briefly referred to in the earlier editions is principally made for the silencing of the ill-informed, bigoted, and cock-sure type of Seventh-day Adventist reader who "knows" that "no such things" as the amazing, Bible-conflicting teachings brought to light in the various Reasons have the endorsement of his church.

With but few exceptions, the quotations made from Adventist publications have been selected from the writings of Mrs. E. G. White, the self-styled "messenger," or prophet, of the Seventh-day Adventist denomination, all of whose published works are recognized by officials of the sect as containing authentic tenets of its creed. Therefore, despite their demonstrated lack of harmony with essential teachings of the Word of God, and regardless of the fact that they may be contradicted in or entirely omitted from subsequent editions of writings from the pen of the professedly inspired "messenger" (as is often the case), her teachings, as quoted throughout the booklet—since they have never been officially repudiated—are, indisputably, the authorized teachings of Seventh-day Adventism.

Where reference is made, in this edition, to any specific Seventh-day Adventist book or publication, as is done in crediting the quotations appearing under the headings of the various Reasons, the particular edition there mentioned (unless in some subsequent instance it is otherwise stated) is the one used throughout. Attention is drawn to this matter for the reason that Seventh-day Adventist books, especially those from the pen of Mrs. White, have in the past frequently been revised, repaged, and reprinted, thus causing much confusion on the part of readers who are not informed in this regard.

With the earnest prayer that God may deign to use this latest edition, just as He has so graciously used those which have preceded it—to the enlightenment and deliverance of precious souls, and thus to the glory of His own great name—is it sent forth.

—THE AUTHOR.

FORTY BIBLE-SUPPORTED REASONS WHY YOU SHOULD NOT BE A SEVENTH-DAY ADVENTIST

REASON NO. 1. The S.D.A.'s Teach that It Was Christ, Not the Father, Who Conceived the Plan of Redemption, and that It Was Formed After, Not Before, Man's Temptation and Fall!

In the book, "Early Writings of Mrs. White," p. 149 (edition of 1920), Mrs. E. G. White says: "Sorrow filled heaven, as it was realized that man was lost, . . . I saw the lovely Jesus, and beheld an expression of sympathy and sorrow upon His countenance. Soon I saw Him approach the exceeding bright light which enshrouded the Father. . . . Three times He was shut in by the glorious light about the Father, and the third time He came from the Father, His person could be seen. . . . He then made known to the angelic host that a way of escape had been made for lost man. He told them He had been pleading with His Father, and had offered to give His life a ransom, to take the sentence of death upon Himself, that through Him man might find pardon."

The BIBLE teaches that "before the foundation of the world" Christ was "foreordained" of the Eternal Father to shed His "precious blood" for man's redemption; that "God gave His only begotten Son"; that "God sent His only begotten Son into the world"; that "by the determinate counsel and foreknowledge of God" He was "delivered" to be "crucified and slain" for the salvation of a lost race.

See I Peter 1:18-20; John 3:16; I John 4:7-10; Acts 2:22, 23.

NOTES: The teaching of Adventism, that Christ, the Son, was the Originator of the plan of redemption, denies not only the sovereignty and prescience of God the Most High, but it reflects, also, upon His greatest attribute, which is love.

"The plan of redemption was not an afterthought remedy for an unforeseen evil, but part of God's eternal scheme which, from Everlasting, is one in its end and purposes. (Acts 15:18; Eph. 1:9-11.) And not only was Christ 'foreordained before the foundation of the world' to die as the Redeemer of mankind, but God chose 'His own' in Christ 'before the foundation of the world.' (See Eph. 1:3-5. Compare II Tim. 1:9; II Thess. 2:13.)

NOTE: *Italics* used for the purpose of emphasis in quotations selected from Seventh-day Adventist publications, are this writer's, not the authors' quoted.

REASON NO. 2. The S.D.A.'s Teach that the Brothers of Christ Were His Seniors, Thus Plainly Implying that He Was Not Mary's First-Born Son, Also Lending Support to the Pernicious Teaching that His Virgin Birth Was But a Myth!

In the book, "The Desire of Ages," pp. 86 and 87 (edition of 1898), Mrs. White says: "Jesus worked to relieve every case of suffering that He saw. He had little money to give, but He often denied Himself of food in order to relieve those who appeared more needy than He. His brothers felt that His influence went far to counteract theirs. . . . All this displeased His brothers. *Being older than Jesus*, they felt that He should be under their dictation."

The BIBLE teaches, prophetically, that Christ was to be born of "a virgin." It teaches, historically, that Mary, His mother, was a virgin, and that Christ was her "first-born Son"—"conceived . . . of the Holy Ghost."

See Isa. 7:14; Luke 1:26-35; Matt. 1:18-25.

NOTES: According to Mark 6:3, Jesus had four brothers, their names being James, Joses, Juda, and Simon; and Matt. 13:55 shows that Mary, the mother of Jesus, was their mother also—that they were *not* the sons of Joseph by a supposed previous marriage, as is maintained by some (including S.D.A.'s) in their more zealous than wise attempts to defend this Rome-originated teaching.

For still further proof that the brethren of Jesus were the children of Mary, see Ps. 69:7, 8,—"Because for thy sake I have borne reproach; shame hath covered My face. I am become a stranger unto *My brethren*, and an alien unto *My mother's children*." This prophetic testimony is embodied in one of the confessedly Messianic Psalms (see Romans 15:3, noting marginal reference), and "to those whose hearts are subject to the authority of the Word," it is incontrovertible.

REASON NO. 3. The S.D.A.'s Teach that, Just Like All Inherently Corrupt Mankind, Christ Was Born With a "Sinful Nature," Which Could Only Mean that His Heart, Too, Was "Deceitful Above All Things, and Desperately Wicked"!

In the book, "The Desire of Ages," p. 24, Mrs. White says: "As one of us He [Jesus] was to give an example of obedience. For this He took upon Himself *our nature*, and passed through our experiences." And in one of the official textbooks of Adventism, "Bible Readings for the Home Circle," p. 115 (trade edition; 1915), it is stated: "On His human side, Christ inherited just what every child of Adam inherits,—*a sinful nature*."

The BIBLE teaches, prophetically, that through the overshadowing power of "the Highest," Christ was to be born of the virgin

Mary as "that *holy* thing." It teaches, historically, that during His earthly life, He was acknowledged to be the "*holy* child Jesus" . . . "the *Holy One of God*"—that He was "*without sin*," that He "*knew no sin*," that He "*did no sin*."

See Luke 1:35; Acts 4:27; Luke 4:34; Heb. 4:15; II Cor. 5:21; I Peter 2:22.

NOTES: "In the inherent elements of His being, the Son of God differs from all others, both men and angels, not only in degree but also in kind. (See Heb. 1:1-9.) As for men, all, save Christ, have possessed the nature of evil, for all have been the offspring of their father, Adam. But Christ possessed the nature of holiness because He was procreated, not of man, but of the *Spirit of God*."

As the Word of Truth testifies, Christ was "holy, harmless, undefiled, separate from sinners [distinct from natural mankind, both in origin and nature], and made higher than the heavens." (Heb. 7:26.) He was GOD, the Son—"God with us" . . . "God manifest in the flesh." (Matt. 1:23; I Tim. 3:16.) Therefore, in His nature, He was more than human. He was Divine; and, perforce, was immune to sin. (John 10:30; 8:44-46; 14:30).

REASON NO. 4. The S.D.A.'s Teach that Christ Might Have Failed While on His Mission to Earth as Man's Saviour—that He Came Into the World "at the Risk of Failure and Eternal Loss"!

In the book, "The Desire of Ages," p. 49, Mrs. White says: "Into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, *at the risk of failure and eternal loss*."

The BIBLE teaches, prophetically, that Christ *would* "not fail nor be discouraged"; that He *would* "bruise" Satan's "head"—defeat him at Calvary. It also clearly foretells that He *would be* "wounded for our transgressions," that He *would be* "bruised for our iniquities," and that He *would* "make His soul an offering for sin."

See Isa. 42:1-4; Gen. 3:14, 15; Isa. 53:1-12.

NOTES: "Centuries before Christ was begotten of the Holy Spirit in the womb of the virgin Mary, scores of Divinely-breathed prophecies were written predicting the successful fulfillment of

God's plan of salvation, just as that plan was to unfold and, in due time, be completed in Jesus Christ."

"Our Lord ran no risks as to the final outcome of His earthly mission. His work was not a lottery—a chance, in which He hazarded both Himself and the Father's eternal scheme for the salvation of a doomed race."

No! Christ *did not* come into the world "at the risk of failure and eternal loss." He came here to complete—to *unfailingly work out*—God's foreordained purpose in the redemption of fallen man. And because He *could not fail* in the performance of His pre-destined mission, He could, with infinite confidence declare (*before* enduring the shame and suffering of the Cross), "Father, the hour is come; . . . I have glorified Thee on the earth. *I have finished* the work which Thou gavest Me to do." (John 17:1-4. Compare Isa. 53:11; John 19:30; Heb. 12:2.)

REASON NO. 5. The S.D.A.'s Teach that Christ "Could Not See Through the Portals of the Tomb"—that "Hope Did Not Present to Him His Coming Forth from the Grave a Conqueror"!

In the book, "The Desire of Ages," p. 753, Mrs. White says: "Satan with his fierce temptations wrung the heart of Jesus. *The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice.* He feared that sin was so offensive to God, that their separation was to be eternal."

The BIBLE teaches, prophetically, that Christ not only would triumph at Calvary, but that He *would* "prolong His days"—conquer death, and live on beyond the tomb. He Himself taught that He *would* live the other side of the grave; that He *would* rise from the dead "the third day." "Destroy this temple [body]," He declared, "and in three days *I will* raise it up."

See Isa. 53:1-10; Luke 9:22; John 2:19 (compare verse 21).

NOTES: Just as surely as Christ was foreordained to triumph over sin—over its author, its power, and its guilt—through His sacrificial death on the Cross, just so surely was He foreordained to come forth from the grave victorious over its penalty—"the last enemy," death.

"From Eternity, God knew that Christ would conquer, must conquer, death, for Christ was God, and '*it was not possible that He should be holden of it.*'" (Acts 2:24.) Hence our Lord could—and *did*—"see through the portals of the tomb." Hence He had *no* fear that, as He commended His spirit to the Father, "their separation was to be eternal."

REASON NO. 6. The S.D.A.'s Teach that "Christ Did Not Make the Atonement When He Shed His Blood Upon the Cross"—that It Is NOW Being Made IN HEAVEN, and "Must Continue as Long as Probationary Time Shall Last"!

In the book, "Looking Unto Jesus," p. 237, Uriah Smith, for fifty years one of Adventism's most prominent authors, says: "*Christ did not make the atonement when He shed His blood upon the Cross. Let this fact be fixed forever in the mind.*" And in the book, "The Atoning Work of Christ," pp. 95 and 113, C. H. Watson, a former president of the Adventist General Conference, says: "It is impossible to conclude that a complete work of atoning for sin was wrought upon the Cross. . . . *The work of the atonement must continue [in heaven] as long as probationary time shall last.*"

The BIBLE teaches that, in the most literal and complete sense, Christ "finished" His redemptive work—that of serving as the God-sent Propitiator "for our sins"—when He shed His blood on Calvary. It teaches that He suffered on the Cross "that He might bring us to God"; that "God hath reconciled us to Himself by [the 'finished' work of] Jesus Christ"; and that "through [the vicarious death of] our Lord Jesus Christ . . . we have now received the atonement."

See John 19:30; I John 4:10; I Peter 3:18; II Cor. 5:18, 19; Romans 5:10, 11. (Compare Romans 3:24; 5:6, 8; Col. 1:20-22; Heb. 9:25, 26.)

NOTES: Since the Holy Spirit has clearly recorded the fact that the believers in Paul's day (nineteen hundred years ago) had received the atonement through the death of Christ on Calvary, the falseness of the Adventist teaching, that He "did not make the atonement when He shed His blood upon the Cross," is not only apparent, but is also proved to be a most destructive denial of the Gospel.

Christ's sacrifice was just as fully acceptable to God amid the darkness of our Lord's dying hours as it was when, after the resurrection, He was exalted at the Father's right hand. Christ did not have to do some work subsequent to the Cross in order to complete the atonement. The resurrection and exaltation to the throne were acts of God, and not of Christ.

"There is a work that Christ has been doing in heaven since the Cross, but it is not the work of making atonement. It is the priestly work of *mediation*, that men may 'come unto God by Him.' (Heb. 7:23-25.) Christ 'entered in once for all into the holy place, having obtained eternal redemption for us.' (Heb. 9:12, R.V.) He did not enter heaven in order to obtain salvation for us. He had already obtained it by His work on the Cross."

REASON NO. 7. The S.D.A.'s Teach that Satan, Not Christ, Is Symbolized by the "Scapegoat" of Leviticus 16, and that He, in the End, Will Bear All the Sins of "the Truly Penitent"!

In the book, "The Great Controversy Between Christ and Satan," pp. 419, 422, 485 and 486 (edition of 1911), Mrs. White says: "On the day of atonement, two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, 'one lot for the Lord, and the other lot for the scapegoat.' The goat upon which fell the lot for the Lord, was to be slain as a sin-offering for the people. . . . While the sin-offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the *scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed.* . . . Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then [during the Millennium] be desolate, without inhabitant, and he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked."

The BIBLE teaches that Christ, and He *alone*, is our Sin-bearer. As Aaron, in the ancient symbolic ceremonies, laid "all the iniquities" of the people "upon the head" of the "live [scape] goat," and sent him away "into the wilderness" . . . "unto a land not inhabited," just so "Jehovah hath laid on [Christ] the iniquity of us all." On bleak Calvary—"without the camp"—"that He might sanctify the people with His own blood," Jesus "suffered." There He, "*His own self* bare our sins in *His own body* on the tree."

See Lev. 16:10, 21, 22; Isa. 53:6, 11, R.V.; Heb. 13:12, 13; I Peter 2:24. (Compare Isa. 63:3, R.V.; John 1:29.)

NOTES: In the Adventist "scapegoat" theory, "both the positive and dispensational teaching of Leviticus 16 is missed; and instead of atonement in its various parts being the work of the Lord Jesus Christ, seen in type there, Satan is introduced to do part of it, and the substitutionary part of it too—the actual bearing of the sins! And instead of Jehovah laying on Him (Jesus) 'the iniquity of us all,' and Christ bearing our sins 'in His own body on the tree,' it is Christ laying them on Satan; and he it is who bears them, and, with them, is finally blotted out!"

"Thus is the atonement denied and the blessed doctrine of justification by faith set aside by this pernicious heresy that dares to substitute for Christ's finished work on the Cross the vicarious sufferings of the Devil, who is made to be a sin-bearer in our behalf!"

"Here we reach the high-water mark of irreverence. *Satan as saviour*—a saviour who cannot save himself; a saviour to be finally annihilated! Scripture is flagrantly distorted, and the blessed Lord profaned as to His person and work. May God forgive the writers of such shocking blasphemies!"

REASON NO. 8. The S.D.A.'s Teach that the Atonement of Christ (Supposedly Still Going On!) Is for None But "the Professed People of God"—for Those "ENTITLED to Its Benefits"!

In the book, "The Great Controversy," p. 480, Mrs. White says: "Attended by heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God, to engage in the last acts of His ministration in behalf of man,— . . . to make an atonement for all who are shown to be entitled to its benefits. . . . In the great and final atonement and investigative judgment, the only cases considered are those of the professed people of God."

The BIBLE teaches that Christ came to "seek and to save that which was lost"—the sinful, undeserving souls of *all* mankind, for "*all* have sinned," and, therefore, *all were lost*. It teaches, in like manner, that "Christ died for the *ungodly*"; that "while we were yet *sinners*, Christ died for us"; that "when we were *enemies*, we were reconciled to God [atonement was graciously made for us] by the death of His Son"; and that "there is *none* righteous [*none* 'entitled' to aught less than the vengeance of a holy God], no, not one."

See Luke 19:10; Romans 3:23; 5:6, 8, 10; 3:9-11, 21, 22.

NOTE: "Grace has been defined as the unmerited favor of God; and, if unmerited, then none can claim it as their inalienable right. If grace is unearned and undeserved, then none are entitled to it. . . . To speak of *deserving* mercy [to speak of *any* son of Adam being 'entitled' to the 'benefits' of the atonement—the supreme manifestation of the grace of God toward a hell-deserving race], is a contradiction in terms."

REASON NO. 9. The S.D.A.'s Teach that, Like the Ancient Earthly Tabernacle, the Heavenly Sanctuary Is Also Divided Into Two Apartments—Into "Holy" and "Most Holy" Places!

In the book, "The Great Controversy," p. 414, Mrs. White says: "The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. . . . The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth."

The BIBLE teaches that no intervening "veil" divides "the temple of God . . . in heaven." As symbolized by the supernatural rending of the veil of the earthly temple—which occurred when Jesus, while dying on the Cross, cried, "It is finished"—"a new and living way" was opened into the immediate presence of "the Majesty in the heavens." "Through the veil, that is to say," through

the efficacy of the torn and bleeding flesh of Christ, the believer now draws near to God "in full assurance of faith."

See John 19:30; Matt. 27:50, 51; Heb. 10:19-22.

NOTE: In studying the various features of the typical sanctuary as set forth in the Scriptures, "it is of supreme importance to accept and abide by New Testament rulings as to their significance. And a most important New Testament ruling in this connection is that the veil of the sanctuary represented the flesh of Christ. (See Heb. 10:20.) It follows inevitably that, since the veil represents the flesh of Christ, *the two apartments on earth did not represent two apartments in heaven*. The incarnate Christ stands between God and man today just as the veil intervened between God and man in the tabernacle of old."

REASON NO. 10. The S.D.A.'s Teach that, at His Ascension, Christ Entered "the First Apartment of the [Heavenly] Sanctuary"—the "Holy Place," Not the "Most Holy," or His Father's Immediate Presence!

In the book, "The Great Controversy," pp. 420, 421, Mrs. White says: "The ministration of the priest, throughout the year in the first apartment of the [earthly] sanctuary, 'within the veil' which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. . . . For eighteen centuries this work of ministration continued in the first apartment of the [heavenly] sanctuary."

The BIBLE teaches that Christ entered into the presence of His Father *immediately following* His ascension, not into a "place" separated from the Father. It teaches that He was *then* "caught up unto God and to His [the Father's] throne"; that *then* God seated His Son "at His own right hand in the heavenly realms"; that Christ *then* entered "*into heaven itself, . . . to appear in the presence of God for us.*"

See Rev. 12:5; Eph. 1:19-21 (Weymouth); Heb. 9:24. (Compare Acts 7:55, 56; Romans 8:34; Heb. 8:1; Rev. 3:21.)

NOTE: "It was the immediate unveiled presence of God as manifested in the Holy Shekinah that constituted the inner apartment of the earthly sanctuary 'the most holy place'; and, consequently, when at the time of His ascension the Lord Jesus sat down at the right hand of God, thus appearing 'in the presence of God for us,' He entered *the most holy place* of the heavenly sanctuary. There can be no place in heaven more holy than the place of the unveiled presence of Almighty God."

REASON NO. 11. The S.D.A.'s Teach that, in the Year 1844—at the Supposed Termination of Daniel's Twenty-Three Hundred "Days" Prophetic Period—Christ Finally Entered Heaven's "Most Holy Place"!

In the book, "The Great Controversy," pp. 421, 422, Mrs. White says: "As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of man is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. *At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, . . . Instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary, to perform the closing work of atonement, preparatory to His coming.*"

The BIBLE teaches, as has just previously been set forth, that Christ entered into His Father's presence at the time of His ascension. It also just as plainly teaches that the prophecy of Dan. 8:13, 14 has reference to "two thousand and three hundred evening [and] morning" oblations, or twenty-three hundred *twice-daily sacrifices*, not to that number of prophetic years.

See Dan. 8:13, 14, observing particularly the Authorized Version's marginal rendering of the word "days"; i.e., "evening morning." (In this same connection, carefully read Dan. 8:1-14, and compare Ex. 29:38, 39, also Num. 28:1-8.)

NOTES: "There is absolutely nothing in the 2300 'days' prophecy of Daniel 8 to indicate that symbolical time is meant, and had the translators been true to the original, 'days' would not have occurred in the text. . . . The unsound year-for-a-day rule of interpretation cannot be applied. The prophecy is in reference to the 'daily sacrifice,' which consisted of two sacrifices each day; that is, each daily sacrifice consisted of one sacrifice in the evening and one in the morning. During 2300 of these 'evening [and] morning' sacrifices, a period of 1150 twenty-four hour *days* would be passed over, not 2300 years."

No one ever considered applying the prophecy of Dan. 8:13, 14 to the work of Christ in the heavenly sanctuary until it became necessary to devise some plan—no matter, apparently, how irrational it might be—to save the teachings of self-deceived William Miller from being utterly discredited. And the determination of the Adventist "pioneers" to accomplish that very purpose, was responsible for this unsound theory.

Hence the year 1844 is in no respect involved in the prophecy; and nothing of a prophetic nature—or, at least, no such events as those which the Adventists claim then took place—occurred at that time.

REASON NO. 12. The S.D.A.'s Teach that, at the Supposed Close of Daniel's Twenty-Three Hundred "Days" Period, Christ Entered the Heavenly Sanctuary—the Abode of Almighty God—to "Cleanse" It!

In the book, "The Great Controversy," pp. 421, 422, Mrs. White says: "At that time [when the 2300 days ended], . . . our High Priest entered the most holy, to perform the last division of His solemn work,—to cleanse the sanctuary. As anciently the sins of the people were by faith placed upon the sin-offering, and through its blood transferred, in figure, to the earthly sanctuary; so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded."

The BIBLE teaches that the purpose of Christ in entering the "holy of holies"—His Father's presence—at the conclusion of His atoning work upon the Cross, was to act as man's Intercessor, *not* to "cleanse" the purest and holiest place in all the universe of God!

See Romans 8:34; Heb. 7:23-25; 9:24; I John 2:1.

NOTES: The sanctuary in heaven, the dwelling-place of a thrice-holy God, is *not* a place of defilement. The "sins of the repentant" are *not* "transferred, in fact, to the heavenly sanctuary," as is so falsely taught by the Adventists. The blood of Christ *does not* "record" the sins of contrite souls in the sanctuary above, and thus corrupt it. The precious shed blood of the Saviour "cleanseth"—*instantly does away with*—"all [confessed sin and] unrighteousness." (I John 1:9.)

God, Who "delighteth in mercy," casts "all their sins [*all* the sins of His penitent and trusting children] into the depths of the sea"—into *oblivion!* (Micah 7:18, 19; cf. Ps. 103:8-14; Isa. 43:25.) And thus the transgressions of "the repentant" find no place in the infinitely pure abode of Him Who "canst not look on iniquity." (Hab. 1:13.)

"Sin is a scandal and a reproach to God in the remotest region of His infinite realm, and until it had met its full answer, its very existence implied a reflection upon His holiness. The atoning sacrifice of Christ gave sin its full answer, and so glorified God that the heavens were cleansed forthwith from that scandal and offence. . . . The effect of Christ's death in this respect was *immediate*. Earth might be dull of apprehension and slow of response; but heaven was infinitely sensitive and instantly responsive to that 'one act of Calvary.' . . . Nothing more could be done, even in heaven, to add to its efficacy."

REASON NO. 13. The S.D.A.'s Teach that Christ, in the Year 1844, "Began the Investigation and Blotting Out of [Believers'] Sins"—Began, What They Term, an "Investigative Judgment"!

In the book, "The Great Controversy," pp. 485, 486, Mrs. White says: "The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. . . . At the time appointed for the judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny."

The BIBLE teaches (1) that "through His [Christ's] name whosoever believeth in Him shall receive remission [the 'blotting out'] of sins"; that the transgressions of true believers *are* "blotted out"—have been *forever* "forgiven"—"for His name's sake"; that their sins—all of them—are "blotted out" because Christ has "forgiven [them] *all* trespasses."

See I John 2:12; Acts 10:43; Col. 2:13.

The BIBLE teaches (2) that the cases of true believers are not subject to a so-called "investigative judgment" because, as it is plainly declared, "He that believeth on Him [Christ] is *not* judged." "He that . . . believeth . . . cometh not into judgment, but hath passed out of death into life." It is further plainly declared that, on the Cross, Christ Himself suffered judgment for believers—"the Just for the unjust"; and "there is therefore now *no condemnation* to [or, *no judgment*] for them."

See John 3:18, R.V.; John 5:24, R.V.; I Peter 3:18; Romans 8:1.

NOTES: The believing children of God have no part in a man-devised "investigative judgment." Their cases were settled to the entire satisfaction of the Father, not since 1844 only, but more than 1900 years ago, when He accepted the perfect atoning sacrifice which His beloved Son made for them on Calvary.

"One who believes the 'investigative judgment' doctrine of Adventism cannot have a true conception of the Gospel, much less enjoy its blessings. The two are as opposite to each other as sin and righteousness. . . . Every one who really knows and believes the Gospel, has the assurance that he is 'accepted in the Beloved'; he *knows* that *he has been saved*. How can one enjoy the Good News of salvation if he must wait until God examines the books to see whether he is worthy of receiving it?"

The saved of earth will appear before Christ—before His "judgment seat"—when He comes, that their works (their *service*, as

believers), *not their sins*, may be judged (examined and appraised). (See II Cor. 5:10; Rev. 11:18; Matt. 16:27; etc.) Their sins *have been cancelled*, and of God are "remembered no more." (Heb. 10:17. Compare Ps. 103:10-12; Isa. 43:25.)

REASON NO. 14. The S.D.A.'s Teach that Persons Who Receive Christ as Their Saviour Should Not Consider Themselves As Being Saved, Nor Say that They Are—that It Is "Misleading" to Do So!

In the book, "Christ's Object Lessons," p. 155 (edition of 1900), Mrs. White says: "Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting to themselves. . . . Those who accept the Saviour, however sincere their conversion, should never be taught to say or feel that they are saved. This is misleading."

The BIBLE teaches that *all* who by faith receive the Lord Jesus Christ as Saviour, are believers, and that *all* believers are *saved*. It also teaches that the true believer "knows," and that he *should*, and *will*, testify, that he is saved.

See John 1:11-13; 10:6-9, 24-27; Luke 7:41-50; II Tim. 1:1-9; I Cor. 1:18; Titus 3:3-5; I John 5:13; Romans 10:8-11; Ps. 107:2, 8.

NOTES: Despite the remarkable clarity with which the truth of present-tense salvation is taught in the Scriptures, many thousands of ill-informed and unwary souls have been, and still are being misled by the Gospel-denying teaching of the Adventists, that salvation is an experience of the future life only; that in this life—at "conversion"—one merely receives the "hope" that, "if faithful," he may in the end be saved!

But a "gospel" which does not offer to the truly repentant, believing, *regenerated* soul an immediate realization of personal salvation; a "gospel" which denies to all such the joyous reality of salvation as a *present* possession, is not *the* Gospel at all. It is not in any sense the *true* Gospel as proclaimed so plainly and positively by Paul, the great apostle of grace. (See Eph. 2:1-7.) It is "another [a *false*] gospel"; and, according to the Word of Truth, all who preach it are under the anathema of God! (Gal. 1:6-9.)

"*You can know* that you are *saved*, and *safe forever*, if you will believe John 6:37-47, where Jesus says, 'All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out.' He came down from heaven to do the Father's will; and that is, that He 'should lose *nothing*' of all which the Father hath given Him. . . . He cannot fail to do His Father's will." "*Only believe*!" (See I Cor. 1:4-9; Phil. 1:6.)

REASON NO. 15. The S.D.A.'s Teach that Those Who Accept Christ Are "Placed Here on Probation," and that Only Such as "Prove Worthy" of Receiving Eternal Life Will Obtain It!

In the book, "Testimonies for the Church," Vol. I, p. 199, Mrs. White says: "Jesus has purchased redemption for us. It is ours; but we are placed here on probation to see if we will prove worthy of eternal life." And in the book, "Counsels to Teachers," p. 366 (edition of 1913), the same author declares: "Man is no passive being, to be saved in indolence. He is called upon to strain every muscle and exercise every faculty in the struggle for immortality."

The BIBLE teaches (1) that life eternal is an *absolutely free gift* to all who *believe* on the Lord Jesus Christ as Saviour, not as a reward for (at its very best) imperfect human endeavor;—that "*by grace* are ye saved *through faith*; and that *not of yourselves*; it is the *gift* of God: *not of works*, lest any man should boast." And the BIBLE also teaches (2) that life eternal is received *now*, during the believer's earthly existence;—that the one who "hears" (comprehends and accepts) God's "word" (the Gospel of His grace), and "believes" on His Son as Saviour, "*hath* [is in actual present possession of] everlasting life," and, therefore, "*is passed from death* [the certain destiny of unregenerate mankind] *into life*"—*eternal life*—the never-ceasing, death-immunizing present as well as future order of existence of the re-born human spirit.

See (1) John 3:16; Romans 4:4, 5; 6:23; Eph. 2:8, 9. (2) John 5:24; I John 5:9-13. Compare John 3:4-6; 1:11-13; II Cor. 5:17; John 10:27, 28; 11:26.

NOTES: In the foregoing companion teachings, quoted from the writings of Mrs. White, we see advocated in the clearest of terms, not the Gospel of pure grace,—"The kindness and love of God our Saviour toward men" (Titus 3:4), but the "gospel" of dead works,—"Do that which is lawful, and live thereby" (Ezek. 33:19). How well does the apostle Paul's description of the works-trusting Jews of his day apply to their modern counterpart, the Seventh-day Adventists! They, too, "being ignorant of God's righteousness [by faith], go about to establish their own righteousness [by works]." By "straining" and "struggling"—by "exercising every faculty" in their zealous performance of "the deeds of the law"—they strive to make themselves "worthy" of everlasting life!

But it is through faith in Christ Jesus *alone*, and through the resultant new birth of the spirit by the power of the Holy Ghost, that life eternal, the ever-existent life of the Godhead, is imparted to fallen man. By means of this wholly gracious, supernatural act of regeneration (which experience should never be, though it commonly is, confused with an individual's mere mental acceptance

of the teachings of some religious group), he partakes of an entirely different nature—"the Divine [or *deathless*] nature," as is inherent in and as was revealed by the Son of God. (See John 10:17, 18; 11:25; 14:19; Acts 2:22-24; Rev. 1:17, 18.) By this miraefulous function of the Spirit within, he has "escaped the corruption [death] that is in the world through lust [sin]." (See II Peter 1:4; compare Gen. 2:16, 17; 3:1-19.)

The apostle Peter describes this quickening, death-immunizing work of the Divine Spirit as one's being "begotten again [born anew] by God's ever-living and enduring word from a germ not of perishable, but of *imperishable* life." (I Peter 1:23, Weymouth.) This new life of the believer is, then, the very life of God! It is, in very truth, *eternal*; and his re-born spirit not only "shall never," but *can never*, "perish"! And, of course, no matter how "good" nor how "faithful" one may prove one's self to be in his daily walk as a professing child of God, he will never be able to prove himself "worthy" of receiving that life. It is *all* of grace.

(Is is, of course, true that "the Word of God speaks of eternal life not alone as being the actual present possession of the believer, but also as a most precious boon to be realized in its fullest sense, throughout Eternity. See Matt. 25:46; Mark 10:30; Titus 3:7. By his saving faith in Christ, and being born of and indwelt by the ever-abiding Holy Spirit, the child of God now possesses the unending life of Divinity. He has this life, however, in a body which is subject to death. He now waits for the redemption of the body—Romans 8:22, 23; II Cor. 5:1-5; and when Jesus comes again, He shall change this body of our humiliation and make it like unto the body of His glory. See Phil. 3:20, 21.")

REASON NO. 16. The S.D.A.'s Teach that No Man Is in This Life Possessed of Eternal Existence, and that in Death the Soul Sleeps in Complete Unconsciousness; But If, in the Judgment, the Professed Believer Is Found "Righteous," He Will, When Resurrected, Receive Immortality!

In the book, "Bible Readings for the Home Circle," pp. 381 and 387, it is stated: "Man does not now possess the undying, spiritual nature . . . except as he holds it by faith in Christ; nor will he until the resurrection. *Then, if righteous, he will be made immortal, . . .* And herein lies a most comforting thought in the Bible doctrine of the sleep of the dead, that *in death there is no consciousness. . . . All sentient life, animation, activity, thought, and consciousness [ceases] at death, and . . . all . . . wait till the resurrection for their future life and eternal reward.*"

The BIBLE teaches (1) that man was created a *threefold* being, possessed of "spirit and soul and body." It teaches (2) that the spirit is that part of one's being which "*knows*"—that is, the mind; that the soul is that element which is one's *self*—that immaterial yet volitional and responsible part of man, or "the seat of the emotions, and of the active *will*"; and that the body is the "*tabernacle*," or the physical part of man, in which, in this life, the spirit and the soul dwell.

See (1) I Thess. 5:23; Heb. 4:12; I Cor. 6:20; Matt. 10:28. (2) I Cor. 2:11; Acts 3:23; John 12:27; II Peter 1:13, 14.

The BIBLE teachees (3) that through the regenerative power of the ever-living and enduring Word, the spirit of the believer is "*born again* [quickened], not of corruptible seed, but of *incorruptible*"; and having thus received never-ending life, "*shall never perish*." And it teaches (4), that when one's mortal life ceases, the re-born, eternal-life-possessing spirit—having at the time of re-birth become a "partaker of the Divine [deathless] nature"—puts off "*this tabernacle*," and departs "to be present with the Lord."

See (3) Acts 2:37-41; I Peter 1:18-23; John 1:11-13; 3:3-8; 10:28.
(4) II Peter 1:4; 1:13, 14; Phil. 1:23; II Cor. 5:6-8.

NOTES: Just as is true of practically its entire man-devised system of beliefs, the erroneous soul-sleeping doctrine of Seventh-day Adventism found its place in the "message" of the sect as a result of the failure of its originators rightly to divide [intelligently, consistently, and sincerely interpret and apply] the Word of Truth.

The teaching of the Adventists, that at death the whole man goes into the grave—that the soul comprises man's entire being—is based upon Old Testament passages which, to those untaught in the whole, correctly "divided" Bible, appear to give support to such a theory. "But," as another has well remarked, "when those scriptures are dealt with honestly in the light of all Scripture, they teach nothing of the kind."

"In I Thess. 5:23 we find the expression, 'Your whole spirit and soul and body.' This is consistent with the truth of what man is, a *triune* being—the three parts of one man. We see the material body; but within—animating that material body, and giving it character—are a spirit and a soul. These two parts of the inner man (spirit and soul) are distinguished, *but are never separated*. At death there is a separation of this inner man (spirit and soul) from the body, as we learn from Matt. 10:28."

In positive proof of the vital fact of the composite nature of man, the Lord Jesus, "in whom are hid all the treasures of

wisdom and knowledge" (Col. 2:3), said, in Matthew 10:28: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." And with this great error-confuting truth uttered by our all-wise Lord, it is most enlightening to place in comparison I Kings 17:17-22, a passage which, in the simplest of language, likewise conclusively shows that the soul is something quite distinct from the body—that, as in the case of the poor widow's dead child who, through Elijah's prayer of faith, was restored, the soul is capable of leaving the body, and can also come "into him again."

Let us note well the following Scriptural evidences which reveal unmistakably that the departed spirit of the believer is *not*, as the Adventists affirm, an inanimate, unconscious, sleeping occupant of the tomb, but, being possessed of the ever-existent life of God, abides in His heaven, and there, as here, is blessed with an intelligent consciousness.

(1) Moses, who had been dead fourteen hundred years (see Deut. 34:5, 6), and Elijah, who had been translated nine hundred years previous to the transfiguration of Christ on the mount (see II Kings 2:9-11), appeared there and talked with Him. (Mark 9:1-4.) The souls of these ancient servants of God were not then, and never had been, in the grave.

(2) In vision, the prophet John was shown, "under the altar [in heaven] the souls of them that were slain for the word of God, and for the testimony which they held." (Rev. 6:9-11.) The souls of these martyred believers were not unconscious prisoners of the tomb, either, for the revelator declares that he saw them in heaven, and that he heard them there cry to God "with a loud voice," pleading that their blood might be avenged.

As the great apostle Paul plainly teaches (in harmony, of course, with all the Word, rightly divided), the soul of the believer does not sleep in the grave, but, when God calls, departs from the body "to be with Christ." (Phil. 1:23.) And certainly *there*, "at the right hand of the Majesty on high" (Heb. 1:3)—*in the presence of God Himself, sharing in their blest Redeemer's "glory"* (John 17:24), departed spirits are conscious, for the apostle by inspiration declares that "to die is gain" (Phil. 1:27); that to be "with Christ is far better" (Phil. 1:23). Yes, far more to be desired, and immeasurably more to be enjoyed, he clearly means, than is any thing, or any condition, which saved though earth-bound souls are capable of experiencing while serving, and waiting, here below.

REASON NO. 17. The S.D.A.'s Teach that, Following the "Great White Throne" Judgment (Rev. 20:11-13), "the Wicked Are to Be Utterly Destroyed—Consumed Away Into Smoke, Brought to Ashes"—Annihilated!

In the book, "Bible Readings for the Home Circle," pp. 392, 394, it is stated, "The wicked are to be *utterly destroyed—consumed away into smoke, brought to ashes*. . . . Their destruction will, in fact, be an act of love and mercy on the part of God; for to perpetuate their lives would only be to perpetuate sin, sorrow, suffering, and misery. . . . This fire [which, supposedly, will *annihilate* the wicked] is called 'everlasting' because of the character of the *work* it does; just as it is called 'unquenchable' because it cannot be *put* out, and not because it will not *go* out when it has done its work."

The BIBLE teaches (1) that man was made in the "image" of God; (2) that "God is a *spirit*"; (3) that God lives "*for ever*"; (4) that one of man's constituent elements is "*spirit*"; (5) that through Adam's sin, "death passed upon all men"; (6) that "in due time Christ died for the ungodly"; (7) that "the righteous [those who receive Christ as Saviour] . . . go away into *eternal life*," but the unrighteous "into *everlasting punishment*"; (8) that "the wicked shall be turned into *hell*"; (9) that the fire of hell is "*everlasting*"; (10) that "the smoke of their *torment* ascendeth up *for ever and ever*"; (11) that in hell "their worm dieth not, and the fire is *not quenched*."

See (1) Gen. 1:26,27; (2) John 4:24; (3) Deut. 32:40; (4) I Thess. 5:23; (5) Romans 5:12; (6) Romans 5:6-8; (7) Matt. 25:41, 46; (8) Ps. 9:17; (9) Matt. 18:8, 9; (10) Rev. 14:9-11; (11) Mark 9:42-48.

NOTES: Man is a *tri-unity*—"spirit and soul and body." At death, spirit and soul leave the body to enter either hades (the place of the wicked dead) or heaven; the dust (body) returns to the earth. Christ has told us of one representative of "the spirits in prison" (hades)—the "rich man" of Luke 16:19-31. When his body was in the grave, *he* was alive and conscious.

Seventh-day Adventists would make *destruction* mean *annihilation*, but the Bible is its own interpreter. In Rev. 17:8,11 we are told that "the beast . . . goeth into perdition." (Compare Rev. 19:20; 20:10.) "The word rendered 'perdition' in both Authorized and Revised Versions (the same word which is elsewhere translated 'destruction') is derived from the verb that is constantly translated 'destroy.' The word should, therefore, be translated 'destruction' in this passage."

"Destruction" in Bible usage means a portion in "the lake of fire" (Rev. 20:10, 13, 14)—"the fire that *never* shall be quenched" (Mark 9:42-48). *There will be no annihilation.* They who would

soften the Bible teaching regarding hell fire have no true appreciation of the sinfulness of sin, of the preciousness of the shed blood of Christ, and of the infinite righteousness, wisdom, and justice of our sovereign God. (See II Thess. 1:7-9; Jude 7; Romans 9:14, 22, 23; Isa. 55:6-9.)

REASON NO. 18. The S.D.A.'s Teach that by Being Faithful to Their "Health Reform" Doctrine (Which Condemns the Eating of Flesh Foods), Man May Be "Fitted for Immortality"!

In the book, "Testimonies for the Church," Vol. III, pp. 161 and 162, Mrs. White says: "Health reform is one branch of the great work which is to fit a people for the coming of the Lord. . . . If man will cherish the light that God in mercy gives him upon health reform, he may be sanctified through the truth, and fitted for immortality."

The BIBLE teaches that, in this dispensation of the grace of God, His children are *not* "subject to ordinances," such as the restricted dietary regulations given to Israel under the law (see Leviticus 11); that believers are *not* to be judged "in meat, or in drink"; that "the kingdom of God is *not* meat and drink"—"does not consist of [such mere carnal matters as] eating and drinking" (Weymouth); and that Christ, Who on the Cross blotted out "the handwriting of ordinances," "brought life and immortality to light [to the knowledge of, and to the certainty of realization by, all believers] *through the gospel*"—through the glorious Good News which so plainly teaches that salvation is by grace alone.

See Col. 2:20-23; 2:16; Romans 14:17; Col. 2:14; II Tim. 1:10.

NOTES: The great apostle Paul taught that New Covenant believers are free from the ban anciently placed on the eating of so-called "unclean meats"—the flesh of certain law-condemned types of animals. (See Romans 14:1-14; I Tim. 4:1-6). Also, in the early days of the Christian dispensation, believers were instructed in this same regard in the clearly uttered words of Spirit-guided apostles while in conference. They declared, "It seemed good to the Holy Ghost, and to us, . . . that ye abstain from meats offered to idols, and from blood, and from things strangled, . . . from which if ye keep yourselves, ye shall do well." (Acts 15:28, 29.)

"To subsist on the Garden of Eden, or a vegetarian, diet [which the Adventists teach is so essential to salvation], might still be a good thing; but it is quite unscriptural to teach that the Christian is *required* to follow such a course. . . . There is something else needed, on which one's attention must be centered, rather than on questions of eating and drinking. . . . Our Lord Himself partook of animal food, even in His resurrection body, and proffered the same to His disciples." (See Luke 24:41-43; John 21:9, 13.)

The New Testament teaches neither vegetarianism nor food-fadism, in any of their salvation-by-works aspects, but it does teach "temperance"—moderation and self-control in all matters pertaining to the care of the body, "the temple of the Holy Ghost." (See I Cor. 6:19, 20; II Peter 1:2-8; Gal. 5:16-23; I Cor. 10:23-31.)

REASON NO. 19. The S.D.A.'s Teach that It Is a "Dangerous Error" for One to Believe that One's "Works Have Nothing to Do with [One's] Redemption"—that "the Doctrine of Faith, and Faith Only" is "Ensnaring"!

In the book, "Steps to Christ," p. 65 (edition of 1908), Mrs. White says: "The . . . dangerous error is, that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with out redemption." And in "The Great Controversy," pp. 472 and 434, Mrs. White says: "The desire for an easy religion . . . has made the doctrine of faith, and faith only, a popular doctrine; but . . . the testimony of the Word of God is against this *ensnaring doctrine* . . ." "The law of God, being a revelation of His will, a transcript of His character, must forever endure, . . . *No one command has been annulled.*"

The BIBLE teaches (1) that "He that believeth on the Son hath everlasting life." . . . "To him that worketh not, but believeth on Him that justifieth the ungodly, his *faith* is counted for righteousness." . . . "Not by works of righteousness which we have done, but according to His mercy He saved us." . . . "Therefore we conclude that a man is justified by faith, *without the deeds of the law.*" And the BIBLE also teaches (2) that "The law was given by Moses, but *grace and truth came by Jesus Christ*"; . . . that "Christ is the *end of the law for righteousness* to everyone that believeth"; . . . that "*blotting out* the handwriting of ordinances that was against us, which was contrary to us [He] took it [the law] *out of the way, nailing it to His cross.*"

See (1) John 3:36; Romans 4:5; Titus 3:5; Romans 3:28. (2) John 1:17; Romans 10:4; Col. 2:14. (Cf. Gal. 3:13-25; Heb. 7:11-19.)

NOTES: True, the great fundamental Law of God, upon which, as our Lord teaches in Matt. 22:34-40, "hang [thus indicating lower rank] *all* the law and the prophets" (that is, the entire system of Jewish law contained in the Pentateuch, including the so-called "moral" portion of it), is "a revelation" of the will of God. That supreme and eternal Law which was in existence countless ages before Moses gave to Israel the inferior and temporary code of Sinai, and to which not only all men from Adam to Moses were subject, but which from all eternity and forevermore shall have application to the intelligent creatures of all His

universe, holy angels included, is "a transcript" of the character of God; and it therefore must, and shall, "forever endure." But the "weak and ineffective" law given by Moses (Heb. 7:18, Weymouth),—that "law of sin and death" (Romans 8:2), including that part of it to which Mrs. White in her statement obviously has reference, or the Decalogue—*has been annulled*, because by Him who brought to a law-enslaved, law-condemned race His precious "grace and truth," it has, for all who believe, been perfectly obeyed, and hence, *fulfilled*—brought to its end.

"It is *finished*," were the wondrously gracious and ever-reassuring words of our Saviour's final, expiring breath. In that incomparable moment, to His cruel Cross He "nailed," and thus forever "blotted out," the "handwriting of ordinances that was against us, which was contrary to us, and *took it out of the way*" (Col. 2:14). Therefore, to "every one that believeth," Christ is, in very truth, "the end"—the termination, or conclusion—"of the law"; and to all such the matchless truth of His glorious Gospel applies: "Ye are not under the law, but under grace." (Romans 6:14.)

In this age of the "better covenant" (Heb. 7:22), there is, indeed, no law—*no keeping of law required as a means of salvation*. Now, under grace, God *gives* righteousness instead of requiring it, as was the case during the dispensation of law. (Romans 3:19-28.) The born-from-above believer, through the guiding grace and impelling, keeping power of the ever-abiding Holy Spirit within him, is enabled to live a life well pleasing to God. (I John 3:4-9.) And, what is more, because of the inherent weakness of the flesh in which he is clothed, and because of the subtlety and power of the Tempter, an added gracious and unfailing means, ensuring with infinite certainty his constant standing of faultlessness "before the presence of [God's] glory," has been provided. (Jude 24, 25; compare I John 2:1; 4:17.) The believer's Redemer-Priest "*ever liveth* to make intercession for" him, thus saving him "to the uttermost" (Heb. 7:25)—perfectly, eternally, saving him! (Romans 8:1, 33-39; John 10:27-29; Phil. 1:6.)

REASON NO. 20. The S.D.A.'s Teach that God "Recognizes as His Chosen People" Today Those Who Observe, as Did Israel of Old, the Seventh Day of the Week as the Sabbath!

In the book, "Testimonies for the Church," Vol. VI, p. 350, Mrs. White says: "The Sabbath is a sign of the relationship existing between God and His people, a sign that they honor His law. It distinguishes between His loyal subjects and transgressors . . . To us as to Israel the Sabbath is given '*for a perpetual covenant*.' To those who reverence His holy day the Sabbath is a sign that God recognizes them as His chosen people."

The BIBLE teaches that, in the present age, the true children of God are distinguished, not by their observance of "days," nor by their obedience to the law in any of its various "thou shalt" and "thou shalt not" exactions. (See Gal. 3:10, 11, 19-25; 4:8-11; Col. 2:13-17). But it does teach that true Christians are known (1) by their belief in Christ Jesus as Saviour and the resultant miraculous new birth of their souls; (2) by their having received the "gift," or "seal," of the Holy Spirit; (3) by the "fruit of the Spirit" manifested in their lives; (4) by their separated, godly "walk," and their consequent suffering of "persecution"; (5) by their faithfulness in service for Christ; (6) by their "love one to another"; and (7) by their having "ceased from [their] own works," and by having entered into that "sabbath [spiritual] rest" which "remaineth . . . for the people of God."

See (1) John 1:11-13; II Cor. 5:17. (2) Acts 2:37, 38; Eph. 1:13, 14. (3) Gal. 5:16-23. (4) Eph. 5:1-7; II Tim. 3:12. (5) John 15:16. (6) John 13:34, 35. (7) Heb. 4:1-10, R.V.

NOTES: The foregoing peculiarly Christian characteristics, suggested as distinguishing the true people of God in this dispensation, while not complete, are, nevertheless, among the more important evidences of their Divine relationship and identity.

The "sabbaths"—*all* the various Hebrew festivals called "sabbaths," not the weekly Sabbath alone—were a "sign" between God and Israel under the Old Covenant (see Ex. 31:13; Ezek. 20:12, 20; Exodus 20 to 31); but the same is not true of Christian believers in this age of grace, who are under the New Covenant (see Romans 3:19-28; Gal. 2:16; 3:10-14, 19-26; 4:19-31; Heb. 10:11-17; Romans 6:14). Their relationship to God, as His chosen ones in this age, is not evidenced by the performance of "works of the law," but by their "rest" (the perfect, unceasing repose of their souls) in the glorious fact of His "finished" work—"finished from the foundation of the world." (Heb. 4:3. Compare John 19:28-30; Acts 2:22, 23; Eph. 1:3-14.)

This "rest," which Israel entered not into "because of unbelief"—because of their reliance upon their own works; such, for example, as their own law-prescribed observance of the Sabbath for salvation—is not experienced by many of those who today, because they keep (?) the Sabbath, profess to be God's "chosen people"; and for the same reason. The true "rest" is found alone in Christ, He who is "*the termination of Law to every believer as a means of righteousness*" (Romans 10:4, Weymouth).

But Seventh-day Adventists, as a people, know Him not as such. The "light" contained in their "inspired" writings—in their "message"—will not permit them to do otherwise than Israel did of old; that is, to go about "to establish their own righteousness" (to trust in

their own faulty and utterly vain efforts to obey the law), and thus fail to submit themselves unto "the righteousness of God."

Such a people—such a misguided, law-enfettered people—cannot be—is not, in this age of pure grace—the "chosen people" of God.

REASON NO. 21. The S.D.A.'s Teach that, Among the Hundreds of Religious Organizations Existing Today, Their Church Is "the Only Object on Earth on Which Christ Bestows His Supreme Regard"!

In the book, "Testimonies to Ministers and Gospel Workers," p. 15 (edition of 1923) Mrs. White says: "I testify to my brethren and sisters [that is, the people who comprise the membership of the Seventh-day Adventist denomination] that the church of Christ [or their church], enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard." (On page 23 of this same volume, "the Seventh-day Adventist Church" is specifically named, showing it to be the "object" to which Mrs. White here refers.)

The BIBLE teaches (1) that the true Church of Christ—the "one" which our Lord loved enough to die for (Eph. 4:4; 5:25), came into existence more than 1900 years ago, *not* less than a century ago, as is true of the Seventh-day Adventist sect. It teaches (2) that the coming forth of the true Church was foretold by Christ, but its nature and identity remained a "mystery . . . hid in God" until explained by the Holy Spirit "unto His holy apostles." It teaches (3) that Christ, not man, is the "Head of the body, the Church"; that its membership is made up exclusively of those whose spirits have been regenerated through faith in the Lord Jesus Christ (not of persons who merely have subscribed to a system of religious beliefs). And, finally (4), the BIBLE teaches that the true Church is composed of those only who have been "baptized into [this] one body" by the Holy Spirit, and whose names "are written in heaven."

See (1) Acts 2:37-47; (2) Matt. 16:18; Eph. 3:1-12; (3) Col. 1:18; John 3:3-7. (4) I Cor. 12:12, 13; Heb. 12:22, 23.

NOTES: The definitely Bible-conflicting, and yet, to the ill-informed and over-credulous, the very deceptive claim of the Adventists, that their denomination represents the church of Christ's greatest affection, is the same utterly groundless distinction claimed for themselves by many another deceived, man-founded and man-controlled religious body—the outstanding ear-mark of modern day spiritually barren and intolerant sectarianism.

No greater blight afflicts the cause of God in our time than does the sorry state of denominational vanity and holier-than-thou disunion which at present so widely prevails, and which has resulted from man's amazing disregard for the clear teaching of the Holy Spirit

through the apostles: Let "there be no divisions among you; but . . . be perfectly joined together in the same mind and in the same judgment." (I Cor. 1:10. Compare I John 3:11-16; I Peter 3:8.)

Today, just as it was when the Spirit-moved apostle Paul revealed it nineteen centuries ago, the fundamental and unalterable constitution of the true Church is this: "There is one body, and one Spirit, . . . one Lord, one faith, one baptism, one God and Father of all" (Eph. 4:4-6).

Upon this "one" Church alone—upon this mystical, sect-free, Bible-only, saved-by-grace Body, whose members have, through the supernatural, regenerating power of the Divine Spirit, become "members of His body, of His flesh, and of His bones" (Eph. 5:30), not upon *any* mere religious organization—Christ confers His utmost love and favor.

REASON NO. 22. The S.D.A.'s Teach that "the Voice of the General Conference"—or the Official Decisions and Recommendations of Their Highest Administrative Body—Represents "the Voice of God" on Earth!

In the book, "Testimonies for the Church," Vol. III, p. 492, Mrs. White says: "I have been shown that no man's judgment should be surrendered to the judgment of any one man. But when the judgment of the *General Conference*, which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered." (In the book, "Testimonies for the Church," Vol. IX, pp. 260 and 261, the same author refers to "*the voice of the General Conference*" as "*the voice of God*.")

The BIBLE teaches that "God . . . hath in these last days spoken unto us by *His Son*"; that the Father, Himself, has instructed: "Hear ye HIM." It teaches that God gave *His Son* to be "the Head over all things to the Church"; that *Christ* "is the Head of the body, the Church: . . . that in all things *He* might have the preëminence."

See Heb. 1:1, 2; Matt. 17:5; Eph. 1:22; Col. 1:18.

NOTES: With the lone exception of the Roman Catholic hierarchy, it is probably true that, within Christendom, no other group of administrative leaders speaks or acts with a greater degree of authority, or receives from its subordinate "fellow-workers" and the imprudent and misguided "lay-brethren of the church" a greater degree of awe-inspired veneration and submission, than does the Seventh-day Adventist General Conference.

Failing to discern the vital truth that the true Church is a Spirit-born *organism*, not a humanly-conceived religious organization, and, hence, is not restricted to finite dictation and administration (see John 16:12-14; I Cor. 2:12-16; I John 2:26, 27), the founders of

Adventism followed the example set by other unseeing and misled groups before them, and created, and placed themselves under the rule of, an erring, man-constituted official council—or, as they chose to name it, The General Conference. And by the sincere though deluded Adventist people, this fallible governing body, now a religio-political “machine” with more extensive authority and influence than ever before, is still considered to represent “the voice of God”—is still believed to be “the highest authority that God has upon the earth”!

Happy, indeed, are those Spirit-enlightened and Spirit-liberated souls who have been led of Him to comprehend the deep truth of John 10:1-16—those who know, and heed, but *one* guiding Voice; the loving, gently persuasive and unerring voice of the Lord Jesus, the Good Shepherd—He whom God gave to be “the Head over all things to the Church”!

REASON NO. 23. The S.D.A.’s Teach that Their Denomination Is the Laodicean Church—the One Which, as They Suppose, Represents the True Church in These Latter Days of the Christian Dispensation!

In the book, “Testimonies for the Church,” Vol. III, p. 252, Mrs. White says: “The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God [by which term she means the Seventh-day Adventists] at the present time.” And in the book, “Testimonies for the Church,” Vol. IV, p. 87, the same writer says: “The Laodicean message applies to the people of God who profess to believe present truth [or the teachings which make up the Seventh-day Adventist creed].”

The BIBLE teaches that the characteristics of “the church of the Laodiceans” (Rev. 3:14-19), which are so abhorrent to the true Witness, would be revealed by the *professed* children of God throughout Christendom “at midnight,” or in the “last days” of this age. (See Matt. 25:1-13; 7:21-23; II Tim. 3:1-5.) And while the traits of Laodicea are plainly to be seen in the Adventist denomination, it, for that reason, has no ground for claiming exclusive right to that reproachful (though, by it, cherished) designation, and thereby attempt to substantiate its boast of being the true church of the end. The only true Church of the end-time—*the one* among all the seven symbolic churches of Revelation 2 and 3 which truly prefigures the Body of Christ in the latter days—is that *one* which our Lord declares He loves; that *one* which He comforts with the assurance of His early return; that *one* which He distinguishes as His own and *seals* with “the name of [His] God” inscribed upon her every Spirit-born member. That Church is the church of Philadelphia. Her nature and destiny, all in such marked contrast to the

characteristics and predestined fate of Laodicea, positively establish her identity.

See Rev. 3:7-13. (Compare Eph. 5:25-27; John 14:1-3; Eph. 1:3-14.)

NOTES: Among the Christ-nauseating characteristics of the Laodicean church most prominently to be seen throughout Seventh-day Adventism, is vanity—spiritual, doctrinal, and denominational conceit and self-complacency. They “say” they are “rich, and increased with goods, and have need of nothing,” yet *know not* their true state in the sight of God!

Concerning their supposed spiritual superiority, the Adventists boast that, “There is a power in this movement not manifest in other churches.” (C. P. Bollman, in “Why I am a Seventh-day Adventist.” A tract.) Concerning their supposed preëminence in the matter of doctrine, they boast that, “It is as certain that we have the truth as that God lives.” (“Testimonies for the Church,” Vol. IV, p. 595.) And with regard to their supposed higher standing in the esteem of God than that enjoyed by other churches, they maintain that, “The Lord has singled us out, and made us subjects of His marvelous mercy.” (Id.)

In His Word, God says that He hates “pride and arrogance,” and He plainly warns: “Pride goeth before destruction, and an haughty spirit before a fall.” (Prov. 8:13; 16:18.) The doom of Laodicea—the ultimate “fall” and “destruction” of *all* lifted-up and unrepentant religionists, it matters not to what section of the great professing church they may belong—is certain. Christ has solemnly declared, “I WILL spue thee out of My mouth.” (Rev. 3:16.)

REASON NO. 24. The S.D.A.’s Teach that They, as a Denomination, Are “Numbered With Israel” . . . “the Representatives of Heaven that Make Up the True Church of Christ”!

In the book, “Ministry of Healing,” p. 405 (edition of 1909), Mrs. White says: “We [or Seventh-day Adventists] are numbered with Israel. All the instruction given to the Israelites of old . . . , all the promises of blessings through obedience, are for us.” And in the book, “Prophets and Kings,” p. 74 (edition of 1917), Mrs. White says: “Wherein they [Israel of old] were weak, even to the point of failure, the Israel of God today [that is, the Seventh-day Adventists], the representatives of heaven that make up the true church of Christ, must be strong; for upon them devolves the task of finishing the work that has been committed to man, and of ushering in the day of final awards.” (See, also, numerous similar statements to be found throughout the published works of Mrs. White.)

The BIBLE teaches (1) that Israel,—the natural “seed of Abraham,” and the Church,—the Spirit-begotten “body of Christ,” are wholly distinct one from the other; (2) that Israel, as a nation, was chosen of God to be His *earthly* people, while the Church,—the

New Testament *ecclesia*, or His "called-out" ones from among both Jews and Gentiles, have their "citizenship [their promised place of eternal residence and never-to-end privileges] in heaven."

See (1) Gen. 15:1-5; 17:1-8 . . . John 3:3-6; 1:11-13; I Cor. 12:12-27; 10:32. (2) Gen. 13:14-17; 15:7, 18; 17:6-8. . . . Acts 15:13, 14; Eph. 2:11-22; 3:1-12; Gal. 3:26-28; Phil. 3:20, R.V.; Eph. 1:3-6; John 14:1-3; 17:16, 24.

NOTES: One of the chief causes for the appalling, Gospel-hindering confusion and disunion which today exists within the ranks of professing Christians, is the error which the Seventh-day Adventists, as well as other misguided religious groups, cherish, and are so prominently active in propagating—that is, the theory that large portions of the Word of God which, quite indisputably, are exclusively Jewish both in meaning and application, have reference to themselves. Writing in this connection, and with particular regard to the solemn truth brought to light in Rev. 3:9, another says:—

"In their ignorance [of basic dispensational truth] these teachers give up the true Christian position, claiming to be Israel, appropriating to themselves Jewish promises and Jewish hopes; and would put the consciences of Christians under the bondage of Old Covenant legalism, thus doing Satan's work. The day will come when those who 'say they are Jews, and are not, but do lie,' will have to worship before the feet of those who constitute the true Church, and shall know that Christ has loved them."

REASON NO. 25. The S.D.A.'s Teach that Their Denomination Is "The Remnant Church," or the Dragon-Despised and Persecuted "Remnant of Her Seed" Prophetically Described in Rev. 12:17!

In the book, "Prophets and Kings," pp. 587 and 588, Mrs. White says: "Those who *keep the commandments of God and the faith of Jesus* [characteristics of 'the remnant of her seed,' prophesied of in Rev. 12:17 and 14:12, and which distinguishing virtues the Seventh-day Adventists universally apply to themselves as a denomination, because they 'keep' (?) the Jewish Sabbath and 'have' (?) the gift of prophecy] will feel the ire of the dragon and his hosts. . . . As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy *the people of God* [or *Seventh-day Adventists*]. . . . As Joshua pleaded before the Angel, so *the remnant church* [*Seventh-day Adventists*] with brokenness of heart and unfaltering faith, will plead for pardon and deliverance through Jesus, their Advocate."

The BIBLE teaches that the extraordinary company brought to light in the important prophecy of Rev. 12:13-17—"the remnant of her ['the woman's,' or *Israel's*] seed [see Isa. 54:5, 6], which keep the commandments of God, and have the testimony of Jesus Christ"—will be made up entirely of Jews, for, obviously, they are identical

with the "hundred and forty and four thousand of all the tribes of the *children of Israel*" mentioned in Rev. 7:1-8 and 14:1-5. And, just as clearly, they are identical, also, with "the remnant of Israel" described prophetically in connection with the swiftly approaching "time of Jacob's trouble" in such passages as Zeph. 1:14-18, 2:1-3, 3:8-13, and Jer. 30:4-7. Being exclusively Jewish, this group is, perforce, separate and distinct from the Church, for the Church, "which is Christ's body," is composed of *both* Jews and Gentiles. See Eph. 1:22, 23; 3:1-12.

NOTES: The Adventists interpret the symbolic "woman," whose "seed" are designated as "the remnant," as a type of the Church. But "the Church is not the mother of Christ. She is called the Bride of Christ, never the mother of Christ. She springs from Christ, not Christ from her. Christ was born of Israel, after the flesh." (Isa. 7:13; 14; 9:6; Matt. 1:1, 18-25.)

The group of believers mentioned in Rev. 12:17 and 14:12, is a *Jewish* remnant, not an end-time faction of the professing Christian church. Hence they are not Seventh-day Adventists at all. Indeed, there will not be *one* Gentile member of *any* present-day professedly Christian group among them.

The Gentiles who will be saved during the soon-to-come troublous days of "the remnant," are described in The Revelation as a "great multitude, which no man could number," and who, at the return of Christ as "King of kings"—and with the eventual establishment of Jerusalem as the governmental and religious center of the world—will enter into Millennial life and blessing with all the saved of Israel. (Rev. 7:9-17; Zech. 8:1-8, 20-23; 14:16.)

REASON NO. 26. The S.D.A.'s Teach that, When Christ Died Upon the Cross of Calvary, "Israel's Day as a Nation Favored and Blessed of God," Came to an End!

In the book, "The Great Controversy," pp. 20 and 21, Mrs. White says: "The cloud that had been gathering through the ages of apostasy and rebellion, now black with woe, was about to burst upon a guilty people [the Jews]; and He who alone could save them from their impending fate had been slighted, abused, rejected, and was soon to be crucified. *When Christ should hang upon the cross of Calvary, Israel's day as a nation favored and blessed of God would be ended.*" And in the book, "Early Writings of Mrs. White," p. 213 (edition of 1916), Mrs. White says: "*I saw that God had forsaken the Jews as a nation; . . . the prophecy concerning them has been fulfilled.*"

The BIBLE teaches that "God hath not cast away His people [the natural 'seed of Abraham,' or *Israel*] which He foreknew."

"Thus saith the Lord, *If* My covenant be not with day and night, and *if* I have not appointed the ordinances of heaven and earth; *then* will I cast away the seed of Jacob." "Fear thou not, O Jacob My servant, saith the Lord: for I am with thee, for I will make a full end of all the nations whither I have driven thee: but *I will not* make a full end of thee."

See Romans 11:1-5; Jer. 33:25, 26; 46:28. (See, also, Gen. 12:1-3; 17:1-8; Lev. 26:3-45; Jer. 30:1-17; 31:35-37; Isa. 54:7, 8.)

NOTES: No more erroneous interpretation of Scripture could be possible, it would seem, than is the mistaken assumption of the Adventists that God has forsaken the Jews as a nation.

The Bible both clearly and positively teaches that the natural descendants of Abraham *have not been*, and *never will be*, rejected of God. True, when Israel refused to accept Jesus as their Messiah at His first advent, and put Him to death, God broke off His dealings with them; but only for a certain period. Consider the unmistakable, and *conclusive*, testimony of Inspiration: "Hath God cast away His people? *God forbid*. . . . I would not, brethren, that ye should be ignorant of this mystery, lest ye [Gentiles] should be wise in your own conceits: that blindness *in part* is happened to Israel, *until the fulness of the Gentiles be come in.*" (Romans 11:1, 25.)

When the perfect working out of the purpose of God in this present age shall have been accomplished—when His Spirit shall have completed the outcalling from among the Gentiles of "a people for His name" (Acts 15:14); or, when the Church of Christ shall at last have been fully made up (as it *soon* shall be)—*then* God will resume His dealings with His chosen earthly people just where their connection was broken off. (In this light, carefully study the entire eleventh chapter of Romans.)

REASON NO. 27. The S.D.A.'s Teach that, "As a People, the Jews Have Long Since Ceased to Have Any Significance," and, Therefore, "Palestine Will Never Become Their Home"!

In the widely circulated Seventh-day Adventist periodical, "Signs of the Times" (American edition), issue of Nov. 7, 1939 (pp. 5 and 7), a prominent contributing author of that denomination, says: "However widely Protestants disagree on other beliefs, there is one doctrine regarding which there seems to be almost complete unanimity of opinion—at least so we judge from listening to certain radio evangelists and from perusing the evangelistic literature of the day. We refer to the belief that the Jews are still God's special people, and that they are yet to have a national home in Palestine. . . . Some few of this once-favored people will receive the Jesus

whom their forefathers rejected and slew; but, as a people, they have long since ceased to have any significance. For the same reason, Palestine will never become the home of the Jews; there would be no purpose in it."

The BIBLE teaches (1) that God loves His people Israel "with an everlasting love"; and (2) that He gave them "all the land of Canaan for an everlasting possession." "Thus saith the Lord God; Behold I will take the children of Israel from among the heathen, whither they be gone, . . . and bring them to their own land; . . . and they shall dwell therein, even they, and their children, and their children's children forever."

See (1) Jer. 31:1-9. (2) Gen. 17:1-8; Ezek. 37:21, 25. (See, also, Joel 3:1-2, 9-21; Zech. 14:1-3, 9; Jer. 23:5-8; Zech. 8:1-8.)

NOTES: In addition to the passages just cited, Ezek. 34:11-13, Isa. 43:5, 6, and Ezek. 36:24-28, "describe the great regathering of Israel to their promised land which is to take place when the Lord reigns upon the earth. But few of these prophecies were even partially fulfilled in the return of the Jews from Babylon after the seventy years of bondage. This future return is a *second* regathering, as foretold by the prophet Isaiah (11:11, 12).

"Already, in our own day, the Zionist movement has brought about a regathering of God's chosen people which may be considered an earnest of that described by Isaiah, and which shows the possibilities thereof. [Since the year 1880, the Jews have increased in number in their homeland from 25,000 to nearly 600,000 in the year 1946.] This movement was clearly predicted by Ezekiel where, in his prophetic vision of the valley of dry bones, he describes the present renewal of national life in the Jewish homeland (37:1-14)."

The promised restoration of the Jews to their own land (*all* of it—many thousands of square miles, or about twenty-five times the area of little Palestine, and large enough to accommodate many millions more than the present Jewish world-population of about 11,500,000; see Gen. 15:5-7, 18), is just as sure of fulfillment as is any prophecy to be found in the Sacred Word. Indeed, it is a prime necessity in the fulfillment of other related prophecies that are of supreme importance in these age-end days, for the prophetic future of the world is inseparably connected with the chosen people and their return to the land which God gave them for "an everlasting possession." And it *shall* be accomplished, for God "cannot lie" (Titus 1:2); He "cannot deny Himself" (II Tim. 2:13).

To fail to comprehend this truth, as do the Seventh-day Adventists, is to make one of the most serious mistakes possible in the interpretation and application of the Scriptures.

REASON NO. 28. The S.D.A.'s Teach that "Old Jerusalem Never Will Be Built Up"—that Satan Has Been "Doing His Utmost" to Mislead "the Children of the Lord" in This Matter!

In the book, "Early Writings of Mrs. White," p. 75, Mrs. White says: "I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, and think they have a work to do there before the Lord comes. . . . I saw that Satan had greatly deceived some in this thing, . . . *I also saw that Old Jerusalem never would be built up*; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time."

The BIBLE teaches: "Thus saith the Lord; Behold, . . . the city [of Jerusalem] shall be builded upon her own heap." . . . "Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananel unto the gate of the corner. And the measuring line shall go out further straight onward unto the hill Gareb, and shall turn about unto Goath. And the whole valley of the dead bodies and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever."

See Jer. 30:18; 31:38-40, R.V. (See, also, Zech. 8:4, 5; 14:20, 21.)

NOTES: The building up and modernization of the ancient city of Jerusalem, which, in comparatively recent years, has been taking place, constitutes one of many important events that have transpired in the Holy Land since Palestine was released from the Turks in 1917, and was made available as a national home for the Jews by the British following the first World War. To quote from the pen of a widely recognized authority on Bible prophecy, and one personally familiar with present-day developments in Palestine:—

"The renewal of national life in the Jewish homeland is being accompanied by remarkable changes in Jerusalem. The present boundaries of the city's new section to the northwest touch every landmark in Jeremiah's detailed prediction. The line of prophecy and the line of building are the same. What we see is a miniature fulfillment concerning the Jerusalem of our day which is pre-cursory to that in the glorious city of the future. It is a signpost along a Divinely charted way."

When Israel, in sincere repentance, and with saving faith in the Lord Jesus as their promised Messiah, shall have returned as a nation to their God-covenanted homeland (see Jeremiah 30 and 31; Hosea 3:4, 5; Zech. 12:10); when, in the coming day of Christ, the Lord shall be "King over all the earth" (Zech. 14:9-11; Ps. 72:1-11), Jerusalem shall be the chief city, not alone of Palestine, but of the whole world—"an eternal excellency, a joy of many

generations." (Isa. 60:10-15; Zech. 8:1-3; Micah 4:1, 2.) And *then*, in all its Millennial glory—contrary to the teaching of the Adventists, but in perfect accord with the design and decree of Him who long ago declared, "I have chosen Jerusalem" . . . "it shall not be thrown down any more for ever" (II Chron. 6:6; Jer. 31:40)—"Old Jerusalem" shall, in the most literal and complete sense, be "built up," and be "the joy of the whole earth" (Ps. 48:2).

REASON NO. 29. The S.D.A.'s Teach that "the People of God" (Meaning Themselves) Will Be Compelled to Endure the "Affliction and Distress" of "the Time of Jacob's Trouble!"

In the book, "The Great Controversy," pp. 614, 615 and 617, Mrs. White says: "Those who [during the coming 'time of trouble' mentioned in Dan. 12:1 and Jer. 30:7] honor the law of God [that is, the Seventh-day Adventists], have been accused of bringing judgments upon the world, and they will be regarded as the cause of the fearful convulsions of nature and the strife and bloodshed among men that are filling the earth with woe. . . . A decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death. . . . *The people of God [or Seventh-day Adventists] will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble.*"

The BIBLE teaches (1) that the soon coming period of earth's greatest suffering and woe is to be, distinctively, for "Jacob"—the Jewish people—not for the Seventh-day Adventists who, in their delusion, observe the Sabbath of the Jews. It is to be *Israel's* "time of trouble such as never was"; *Israel's* "great tribulation"—the greatest "since the beginning of the world."

See Jer. 30:7; Dan. 12:1; Matt. 24:15-22.

The BIBLE teaches (2) that the members of the Body of Christ—all true Christians, irrespective of their denominational affiliation or lack of such connection—will be "kept" by Christ, their Saviour, "from" that "hour of temptation [tribulation]"; that they "shall be saved from wrath [the coming 'day' of 'sudden destruction'] through Him."

See Rev. 3:10; Romans 5:9. (Compare Luke 21:34-36; I Thess. 5:1-9.)

NOTES: As far back as the very beginnings of Israel's existence as a nation, God made it known that that stiff-necked and disobedient people would be "in tribulation . . . in the latter days." (Deut. 4:26-31.) And He also has made it known, through His Word, why this "time of trouble" must finally come upon them.

"It is to be a period of [retributive] judgment upon those in Israel who persistently oppose Him and despise His grace. It will be the time when God shall separate His elect from the rebels; when, through fiery trial, He shall make known who of Israel will be brought into 'the bond of the covenant,' and who among them shall finally enjoy the blessings of the Kingdom age in their land of promise." (Ezek. 20:33-44; Zech. 13:8, 9.)

And while that hour of fearful judgment may not, by any means, be evaded by the Jews as a people, nor by the multitudes of Christ-rejectors among the Gentiles, the true Church shall just as surely escape it. The promise of the returning Bridegroom to His waiting Bride is sure: "I also will keep thee *from* [not *in*, but *out of*] the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly." (Rev. 3:10, 11. Compare I Thess. 4:16-18.)

REASON NO. 30. The S.D.A.'s Teach that the Message of the First Angel of Revelation 14 Has No Reference to "the Coming of Christ . . . and the Destruction [the Retributive Judgment] of the Wicked"!

In the book, "The Great Controversy," p. 424, Mrs. White says: "The first angel's message, 'Fear God, and give glory to Him; for the hour of His judgment is come' [which the Adventists claim was given by their 'pioneers' one hundred years ago], pointed to Christ's ministration in the most holy place, to the investigative judgment, and *not to the coming of Christ for the redemption of His people and the destruction of the wicked.*"

The BIBLE teaches that the "judgment" which the first angel, referred to in the 14th chapter of The Revelation, is to proclaim as being at hand, is the final outpouring of Divine wrath, in this age, upon "them that know not God, and that obey not the gospel of our Lord Jesus Christ." Isaiah, of old, prophesied concerning it as the time when an angry God would "punish the inhabitants of the earth for their iniquity"; as "the indignation of the Lord upon all nations"; and as "the day of vengeance of our God."

See II Thess. 1:7-10; Isa. 26:20, 21; 34:1-5; 61:1, 2. (Compare Ps. 97:1-6; Jude 5, 6, 14, 15; Revelation 5 to 19.)

NOTES: There is not the least Scriptural support for the teaching of Adventism that the message of the first angel of Revelation 14 is an announcement of the beginning of an "investigative judgment" in the year 1844. Such an interpretation—such a "judgment"—is nought but a human invention; nothing more than an emergency-born figment of confused and overwrought minds.

The message of that first angel, far from having been sounded a century ago, as the Adventists teach, has not yet been given, because, as is also true of the second and third angels' messages (of this same chapter), the time for its proclamation has not yet come. But, just before the last awful stroke of Divine wrath is to fall upon grace-rejecting mankind, warning of which fearful doom the angel will sound from the sky in the hearing of every living soul, the "everlasting gospel" will be most mightily and impressively proclaimed. To the very last, and through means of the most unusual character—by an heavenly being visibly flying in, and audibly crying from, the sky—the God of all grace will continue to make known to the lost of earth His wonderful message of salvation from sin. And, in the light of already fulfilled, and now much more rapidly fulfilling, prophecy, that "hour" must soon strike!

REASON NO. 31. The S.D.A.'s Teach that the Message of the Second Angel of Revelation 14: "Babylon Is Fallen," Was Given in 1844, and that It Applied to the Alleged "Morally Fallen" Protestant Churches!

In the book, "The Spirit of Prophecy," Vol. IV, p. 232, Mrs. White says: "*When the churches spurned the counsel of God by rejecting the Advent message, the Lord rejected them.*" The first angel [of Revelation 14] was followed by a second, proclaiming, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' This message was understood by Adventists to be *an announcement of the moral fall of the churches in consequence of their rejection of the first message.* The proclamation, 'Babylon is fallen,' was given in the summer of 1844."

The BIBLE teaches that the symbolic "Babylon," the "fall" of which the second angel is to announce, is the *political*, not religious, phase of that prophetic type of both governmental and ecclesiastical corruption and confusion. It is the Gentile world-system in its last, foully-polluted form to which universal attention is to be drawn by the second angel, and which, when Christ returns to earth as "King of kings, and Lord of lords," will be utterly destroyed.

See Rev. 14:8; 13:1-3; 17:8-14; Dan. 2:34, 35; Rev. 19:11-21.

NOTES: Two phases of "Babylon" are to be distinguished in the book of Revelation, one being political, the other religious. The political phase is that as set forth above—the last form of Gentile world-power, or the soon-to-rise consolidated, world-dominating empire of the "beast . . . out of the sea." (Rev. 13:1-8.) The religious phase—"the great whore; . . . the mother of harlots; . . .

the woman drunken with the blood of the saints" (Rev. 17:6)—is in our day represented (as has been true for many centuries in the past) by the Papacy. But during the latter part of the "time of trouble," the great Godless world-“church”—“Babylon” in full-flower—will be headed up by the “false prophet” (Rcv. 13:11-17), the last world-ruling ecclesiastical head. The present universally influential religio-political system, Roman Catholicism, is to be especially favored and submissively upheld for a brief time in the near future by the first “beast” of Revelation 13 (vv. 1-3; cf. 17: 1-7); but by the power of that same mighty, Satan-actuated federation of nations, will finally be destroyed. (See Rev. 17: 15-18.)

Contrary to this Scripture-harmonizing interpretation, the Adventists preposterously maintain that, because conscientious members of various religious bodies of a century ago refused to go farther into error and darkness, following the “disappointment” which resulted from their belief in William Miller’s false prediction that Christ would return in 1844, “the nominal [Protestant] churches” proved themselves to be “Babylon”! They hold that all such churches then, and for that reason, “fell from the favor of God”; that they became “the synagogue of Satan,” the “habitation of devils”; that “Satan has taken full possession of the churches”! (See “Early Writings of Mrs. White,” p. 237; “Present Truth,” pp. 68, 69; 1850; “Spiritual Gifts,” Vol. I, p. 189.)

And to this day the Adventists continue to endorse this manifestly false and unchristian interpretation of Rev. 14:8! In fact, since in their amazing credulity and resultant delusion they fear to “move a block or stir a pin” in connection with their supposed faultless, Divinely-built doctrinal “platform,” they dare not discontinue giving their approval to it!

REASON NO. 32. The S.D.A.’s Teach that the Message of the Third Angel of Revelation 14 Embraces Various Tenets of Their Creed, and that It Is, in Fact, THEIR God-Entrusted Message!

In the several books, the titles of which are given at the close of the following excerpts selected therefrom, Mrs. White says: (1) “The third angel’s message is the gospel message for these last days.” (2) “It [the doctrine of justification by faith] is the third angel’s message.” (3) “The proclamation of the third angel’s message calls for the presentation of the Sabbath truth.” (4) “The health reform is an important part of the third angel’s message.” (5) “The third angel, flying in the midst of heaven, and heralding the commandments of God and the testimony of Jesus, represents our work. . . . Here is shown the nature of the work of the people

of God. . . . They are holding in their hands the bread of life for a famishing world.”—(1) “Testimonies for the Church,” Vol. VI, p. 24. (2) “Testimonies to Ministers and Gospel Workers,” p. 92. (3) “Gospel Workers,” p. 156. (4) “Counsels on Health,” p. 49. (5) “Testimonies for the Church,” Vol. V, pp. 383, 206.

The BIBLE teaches that the message which the third *angel* (not a religious movement) is to proclaim, is a clear, incomparably solemn warning from God to the inhabitants of earth against the worship of the “beast” and his “image,” and against the receiving of his “mark.” According to the BIBLE, it is *that*, and that alone.

See Rev. 14:9-11.

NOTES: The message of the third angel (or “the third angel’s message,” as the Adventists universally phrase it), is far more than a mere commonplace sectarian expression, or a supposedly ideal creed-distinguishing term. It is far more, also, than a confused—and confusing—combination of denominational teachings, practically all of which are but the non-Scriptural inventions of ill-informed “pioneers” of the Adventist movement.

Moreover, the message of the third angel can in no way be associated with the Adventists as a people—not during their “early days,” not at the present time, nor at any time in the future. God has not entrusted to them, nor to any other religious group, the responsibility of sounding that message, for, like the other momentous messages of Rcv. 14:6-11, and just as the Bible clearly states, it is an *angel’s message*.

And, furthermore, it is a *future* message. The unexampled gravity of that Heaven-indited warning could not be applicable, nor could its awful import be appreciated, at any time other than during the actual period when the “beast” is in power, when his “image” has been set up, and when his “mark” is universally known and is being enforced upon mankind; that is, *at the precise time* when God has ordained that it shall be proclaimed.

That will be during the “time of trouble such as never was.” (Dan. 12:1.) It will be at the time when the “beast . . . out of the sea” (Rev. 13:4-8)—the coming Universal Dictator, who, by Satan, will shortly be summoned to world leadership from the turbulent “sea” of war-weary humanity—shall attempt, through the instrumentality of the “beast . . . out of the earth,” or the “false prophet,” his wonder-working, ultra-evil confederate (Rev. 13:11-17), to enforce upon all mankind the symbol of his earth-encircling, God-defying authority. That fearful hour, though now near at hand, has not yet struck.

REASON NO. 33. The S.D.A.'s Teach that the "Seal" of God "Is Revealed in the Observance of the Seventh-Day Sabbath," and that the "Mark" of the "Beast" Is "the Observance of the First Day of the Week"!

In the book, "Testimonies for the Church," Vol. VIII, p. 117, Mrs. White says: "*The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord's memorial of creation. . . . The mark of the beast is the opposite of this,—the observance of the first day of the week.* This mark distinguishes those who acknowledge the supremacy of the papal authority from those who acknowledge the authority of God."

The BIBLE teaches (1) that the "seal of the living God," which, just prior to the outpouring of His unbridled wrath upon all the earth, is to be miraculously placed upon the foreheads of the "hundred and forty and four thousand of all the tribes of the children of Israel," is "His [Christ's] name, and the name of His Father"—the Spirit-inscribed sign of their Divine ownership, and the emblem of their Divinely ensured security during the swiftly-coming period of unprecedented world-wide trouble and distress.

See Rev. 7:1-4, R.V.; 14:1, R.V. (Compare Zeph. 1:14-18; 2:1-3; Rev. 12:13-17; Ps. 91:1-16.)

The BIBLE teaches (2) that the "beast"-typifying "mark"—a literal symbol, or *brand*, which is to be indelibly impressed upon either the right hands or the foreheads of all the "beast"-worshipping inhabitants of the earth during the approaching "great tribulation" period—is "the number [which will stand for the name] of a man," and has no reference to the compulsory observance of a religious rest-day. That "number," or symbol, is, simply, 666—man's visible "mark" in contradistinction to *God's* visible "seal."

See Rev. 13:16-18.

NOTES: The manifestly unsound interpretation given by the Adventists to the "mark" of the "beast" prophecy (which latter symbol—the "beast"—is, incidentally, erroneously held by them as being a type of the Papacy), is but one of many vain attempts which they have made to bolster their position concerning the supposed importance of Sabbath-keeping in the last days of this age, their view being that, during the "time of trouble," those who will not discontinue the observance of the seventh day of the week as a religious day of rest, and, in its stead, observe the first day, will be put to death.

In other words, the Adventists believe and teach that "the Sabbath will [then] be the great test of loyalty [to God]"; that those who accept "the sign of submission to earthly powers [Sun-

day observance], will receive the mark of the beast," while those who choose "the token of allegiance to divine authority [Sabbath observance], will receive the seal of God." ("The Great Controversy," p. 605.)

But it is all—nothing more, and nothing less—than just one more of Adventism's presumptuous endeavors to conform the predictions of Inspiration to the faulty conjectures of men, and one which, quite naturally, has resulted in bringing darkness and confusion into the minds of many sincere children of God.

REASON NO. 34. The S.D.A.'s Teach that "the Image of the Beast" Is Made by "the Two-Horned Beast" (Which, They Believe, Symbolizes the United States of America), and Is "An Image to the First Beast" (or Roman Catholicism)!

In the book, "The Great Controversy," pp. 443 and 445, Mrs. White says: "The image ['to the beast'] is made by the two-horned beast [the United States of America], and is an image to the first beast. It is also called an image of the beast. Then to learn what the image is like, and how it is to be formed, we must study the characteristics of the beast itself, —*the papacy*. . . . When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then *Protestant America will have formed an image of the Roman hierarchy*, and the infliction of civil penalties upon dissenters will inevitably result. . . . *The image to the beast represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas.*"

The BIBLE teaches that the so-called "two-horned beast"—that is, the "beast . . . out of the earth," or the "false prophet"—is to be a *man*. It teaches, also, that he is to "make an image to the beast, which had the wound by a sword, and did live" (see Rev. 13:3)—the Roman Empire *revived*, and functioning under the imperial form of government; and that he will "cause that as many as [will] not worship [honor, by swearing allegiance to] the image of the beast [shall] be killed."

See Rev. 13:11-15.

NOTES: The "image" of the "beast" will not, of course, be that which the Adventists so confidently affirm. It will not, as they teach, be a counterpart of the Papacy—the government of the United States operating under the domination of the "apostate Protestant churches of America," and, under their influence, compelling all to observe the first day of the week, "the Papal sabbath." So far as the Bible is concerned, there is not an iota of support for such a belief.

The "beast" of which an "image," or *a reproduction*, is to be made—a great world-power, one of whose "heads seemed to be mortally wounded" (Rev. 13:1-3, Weymouth)—symbolizes a combination of ten nations which, in the near future, will constitute the Roman Empire in its consolidated, end-time form. Previous to the prophet John's day, Rome, the fourth great world-controlling kingdom (Dan. 7:7, 19-23), had passed through five distinct types of government. That "king," or "head"—in other words, that system of government—which existed in the inspired seer's time, was the sixth, and it was the imperial, or totalitarian, form. It was that system which, when the Iron Monarchy was finally conquered (in A.D. 476), was *apparently* destroyed; that "head" which, "as it were," was "wounded to death."

With the healing of the wounded sixth "head," the autocratic type of government will be restored, making it the seventh; and this will be brought about when the "beast . . . out of the earth" commands "them that dwell on the earth" to "make an image to [or, a *likeness of*] the "beast" which "had the wound by a sword, and did [continue to] live." By virtue of his Dragon-given power, and his world-wide ecclesiastical influence, the "false prophet" will possess the potential capacity with which to "give life to," or put into operation, the despotic order of government throughout the federated, pro-Roman nations; and thus will the terrible Satan-actuated Iron Monarchy of old be reproduced—*imaged*. (Compare Rev. 17:8-13.)

Such will be the "image of the beast." It is to be "the Devil's intriguing forerunner, so to speak, of the soon to be established earthly kingdom of the Son of God. It is to be the reincarnation of all that is Satanic in statecraft, yet sufficiently disguised, at the outset, to delude the millions of trouble-weary, peace-craving Christ-rejectors who, in their desperation to find an earthly Utopia, will believe the lie [of the Antichrist], in order that all may come under judgment." (II Thess. 2:11, 12; Weymouth.)

REASON NO. 35. The S.D.A.'s Teach that the Pope of Rome (to Whom They Apply the Prophecy of the "Little Horn" of Daniel 7), Changed the Sabbath from the Seventh to the First Day of the Week!

In the book, "Early Writings of Mrs. White," p. 33, Mrs. White says: "I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws." And in the book, "The Great

Controversy," p. 446, the same author declares: "The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel, of the little horn, the papacy, 'He shall think to change times and the law.' . . . The change in the fourth commandment exactly fulfills the prophecy. For this the only authority claimed is that of the church. Here the papal power openly sets itself above God."

The BIBLE teaches (1) that the "little horn" prefigures a powerful *political* ruler of the latter days,—the "prince that shall come"; the wilful "king" of the end-times; the "man of sin"; the "beast" who is soon to "rise up out of the sea" and become the Dictator of the World—not an ecclesiastical sovereign, such as is the head of the Roman Catholic Church. *He*, the coming "beast king," *the last civil head of the Gentile world-system*, will "speak great words against the most High," and shall "think to change times and laws." And the BIBLE teaches (2) that the law given by Moses to the Jewish nation at Sinai, of which the fourth, or Sabbath commandment, was a part, *came to its predetermined end at the Cross*; that it was "weak and unprofitable": that it "gendereth to bondage"; that it was "against us, . . . contrary to us"—"the ministration of condemnation" and "death": and that it was, therefore, "abolished"—"*done away in Christ*."

See (1) Dan. 7:7-8, 19-26; 9:26, 27; 11:36-45; II Thess. 2:4-8; Rev. 13:1-8. (2) Ex. 20:1-17; Matt. 5:17, 18; John 17:1, 4; 19:28-30; Gal. 3:10-25; Heb. 7:18, 19; Gal. 4:22-24; Col. 2:14; II Cor. 3:7-14.

NOTES: Because the typical "little horn" of Daniel's prophecy (a "king," or a mighty secular ruler, who shall come into universal power when the ten "horns," or kingdoms, of the "fourth beast"—the Roman Empire—will finally have merged into a union of world-dominating states) "shall speak great words against the most High, and think to change times and laws," the symbol is thought by the Adventists to typify that great false religious system which claims to have authoritatively set aside the seventh-day Sabbath in favor of Sunday, the first day of the week. However, neither the "little horn" nor the "fourth beast," out of which consolidated kingdom ascends that "diverse" king, represent the Roman Catholic Church. The Church of Rome is clearly prefigured in The Revelation, but she is not represented by any symbol employed in the prophecies of Daniel. As a corrupt religious system, the Papacy is portrayed by the prophet John as the "great whore," or the "woman" that is to be supported by the "beast" (Rev. 17:1-7)—*not* by the "beast" carrying itself, as the faulty interpretation of Adventism makes it to teach!

Never, under any circumstances, is the Papacy to be confused with the "beast" or with any prophetic type associated with it, such as the "little horn." In prophecy, a "beast" always typifies

a kingdom, or kingdoms—civil governments, or rulers of, or other important personages identified with, such governments—and nothing more. By this well proved and generally employed rule of interpretation, the Seventh-day Adventist theory that the “little horn” (a distinct part of the Roman Empire, not Church) points to the Roman Catholic system of church government, is shown to be without foundation. Such a position is unalterably opposed to the plain meaning of the prophecies involved.

For many years the Adventists have claimed that Constantine, the first so-called “Christian Emperor” of Rome, introduced and enforced, in the year 321 A.D., the observance of the first day of the week as a Christian day of rest, and that in 364 A.D., at the Council of Laodicea, the Papacy presumed to abolish the seventh-day Sabbath. The facts of history are these:

“For two hundred years before Constantine’s day, in fact, from the resurrection of Christ, the first day was kept by the Church of God as a memorial of that event—a weekly day of worship. Constantine had nothing to do with the establishment of the Lord’s Day in the Church. After the Emperor’s conversion and baptism, he very naturally desired to establish worship upon the day which he found being observed in the Christian Church. The fact that he issued an edict approving of Sunday as a day of worship, is but added evidence that the Church was observing the first day as the Lord’s Day at the time of his conversion.

“Let us now look at the real facts about the Council of Laodicea. The Seventh-day Adventists claim two things, viz., that the Sabbath was changed by the Roman Church, and that it was done by the authority of the pope. Then they select Laodicea as the place and time. But Laodicea is not Rome. It was a Greek, not a Roman, city. The pope of Rome did not attend this Council, nor did he send a legate or a delegate or anyone to represent him. In fact, neither the Roman Catholic Church nor the pope had anything to do with the Council in any way, shape, or manner. It was held without even their knowledge or consent. It was only a local council—a small, unimportant affair. . . . The fact is that this council simply regulated, in this locality, an already long-established institution, the Lord’s Day, just the same as council after council did afterwards.”

In the light of these concise historical facts, concerning both Constantine and the Council of Laodicea, the teaching of Adventism, that “the Papacy changed the Sabbath,” is plainly seen to be erroneous. On the other hand, the reasons for the renunciation of the Jewish Sabbath in favor of the first day of the week by the early Christians, are very sound and very clear.

First of all, Christ Himself, on the Cross—as the scriptures referred to show—annulled in its entirety the law of Sinai, the fourth, or Sabbath commandment, included. And, secondly, the Lord Jesus rose from the dead on the first day of the week—not on the Sabbath, as some hold, due to their mistaken adherence to the incorrect and most unfortunate translation of Matt. 28:1 as found in both the Authorized and Revised Versions, but positively disproved by the Emphatic Diaglott, also by more than a score of true-to-the-original translations.

Hence, since our crucified and risen Lord is “the end [the Terminator] of the law” (Romans 10:4)—including the Sabbath; and since, in our behalf, He on the first day of the week so gloriously triumphed over death and the grave (see Matt. 28:1-6, Weymouth; Mark 16:1-7; Luke 24:1-6; John 20:1-10), the setting apart by leaders of the early Church of Sunday as a memorial of that wonderful event and as a day of worship, designating it, “the Lord’s day” (Rev. 1:10), was most fitting and proper. And these are the very good reasons why millions of true, saved-by-grace believers during the past nineteen centuries observed, and why other millions in our time also observe, that better day of the “better covenant” in place of the shadowy, legalistic seventh-day Sabbath embodied in the Christ-abolished Sinaitic code.

REASON NO. 36.—The S.D.A.’s Teach that Those Who Wait for the Second Coming of Christ Will Know, Previous to the Occurrence of that Great Event, “the Day and the Hour” of His Appearing!

In the book, “The Great Controversy,” pp. 638 and 640, Mrs. White says: “Through a rift in the clouds, there beams a star whose brilliancy is increased fourfold in contrast with the darkness. It speaks hope and joy to the faithful, but severity and wrath to the transgressors of God’s law. . . . Too late they see that the Sabbath of the fourth commandment is the seal of the living God. . . . The voice of God is heard from heaven, declaring the day and the hour of Jesus’ coming, and delivering the everlasting covenant to His people.”

The BIBLE teaches that the time of the return of Christ is a Divine secret—one of the unrevealed things which “belong unto the Lord our God.” Jesus Himself declared, “Ye know not what hour your Lord doth come.” . . . “In such an hour as ye think not the Son of man cometh.” . . . “Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.” . . . “It is not for you to know the times or the seasons, which the Father hath put in His own power.”

See Matt. 24:42, 44; Mark 13:32; Acts 1:17. (Compare Deut. 29:29.)

NOTES: Seventh-day Adventism came into existence about a century ago as a direct result of the unscriptural time-setting preaching of a zealous though unskilled student of Bible prophecy named William Miller. He, together with his over-credulous followers, included among whom was a small faction which eventually was responsible for the founding of the Adventist movement, originally believed and taught that Christ would return to the earth "about the year 1843." When 1843 came to an end without his Bible-conflicting prophecy being fulfilled, Miller extended the time to March 21, 1844; but with the failure also of his second prediction, the self-deceived prognosticator frankly acknowledged the unsoundness of his interpretations of the prophetic Word.

However, while Miller, as well as the greater proportion of his misguided disciples (at last completely disillusioned) renounced their once sincerely held erroneous belief concerning a specifically revealed time for the Second Advent, the small group previously mentioned still maintained faith in certain aspects of the now abandoned teaching, and, during the following few years, set various dates for the coming of the Lord. This they did even after the passing of the time of their "great disappointment," which third defeat of their hopes resulted, as before, from the making of just another wrong guess—this time, that Christ would surely come on October 22, 1844.

And yet, in spite of all this—in the full knowledge of the history of its heedlessly persistent, Bible-disregarding "pioneers"—Adventism of today continues to follow much the same course as did its founders, presumptuously teaching, on the authority of its "messenger," that before Christ comes those who will be waiting for His return will know "the day and the hour" of His appearing!

REASON NO. 37. The S.D.A.'s Teach that the Coming of Christ to Deliver Israel (Which Term They Incorrectly Apply to the Church), Is the Same Event as His Coming to Receive Unto Himself Christian Believers!

In the book, "Prophets and Kings," pp. 725, 726 and 727, Mrs. White says: "*The darkest hour in the church's struggle with the powers of evil, is that which immediately precedes the day of her final deliverance.* . . . The word of the Lord to His faithful ones [or Israel] is: 'Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a moment, until the indignation be overpast. For behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.' . . . *The day of wrath to the enemies of God is the day of final deliverance to His church.*"

The BIBLE teaches (1) that Christ is to come *first* as the Bridegroom to "deliver us [all true Christians] from the wrath to come ['the time of Jacob's trouble']"; that "God hath *not* appointed us to wrath, but to obtain salvation [deliverance from the 'day' of 'sudden destruction'] by our Lord Jesus Christ"; that He will "keep thee [His true Church] from the hour of temptation [the 'great tribulation'] which shall come upon all the world"; that, *before that time comes*, He will "come again and receive [us] unto [Himself], that where [He is], there [we] may be also."

See Matt. 25:1-13; I Thess. 1:9, 10; 5:1-9; Rev. 3:10; Luke 21:36; John 14:2, 3.

The BIBLE teaches (2) that, following the "marriage supper of the Lamb," which will be attended by "much people in heaven," Christ is to return to earth as "King of kings, and Lord of lords" to "smite the [Gentile] nations"; that "His feet shall stand in *that day* upon the mount of Olives"; that as He goes forth to "fight against those nations," which will be intent upon the destruction of the Jewish "remnant" living in Palestine, "the Lord shall roar *out of Zion*, and utter His voice *from Jerusalem*," and shall deliver "every one [of them, or every one of the prophet Daniel's 'people'] that shall be found written in the book."

See Rev. 19:1-9, 11-16; Zech. 14:1-4; Joel 3:16; Dan. 12:1. (Compare Luke 21:25-27; Joel 2:30, 31; 3:9-16; Jer. 30:1-7; Isa. 25:9.)

NOTES: The teaching of the Adventists with regard to the second coming of Christ is unscriptural and misleading, and, consequently, the cause of ignorance concerning the actual imminence of that tremendously important event on the part of all who hold to their interpretation of the doctrine. In connection with perhaps no other teaching of the Bible is the great apostle's significant injunction, as recorded in II Tim. 2:15, of greater importance than it is just here. To rightly divide the Word of Truth is, indeed, the only way in which the doctrine of the Second Advent may be correctly understood.

As plainly set forth in the several familiar texts cited, the Second Advent is to be characterized by *two phases, or stages*—the *first*, when Christ meets His saints "in the air" (I Thess. 4:14-17); the *second*, when He returns from His Father's "house" with His saints to the earth. (Zech. 14:4, 5; Jude 14, 15.)

When our Lord comes for His saints (a *signless* event, hence ever imminent, and one which—especially *now!*—may take place any day or any night), He will not descend to the earth itself (I Thess. 4:17). Neither will His coming on that occasion be observed by any save His believing and watching children, for He then comes *alone*—"Himself"—without manifestation, or just as when He went

away. (Acts 1:9-11. Compare I Thess. 4:16; John 14:2, 3.) Moreover, when He thus comes, the summoning "voice of the archangel" will be distinguished only by His true, waiting people—"them which are asleep" (whose bodies are at rest in their graves), and those "which are alive and remain." (I Thess. 4:15-17; John 5:25. Compare Dan. 10:7-9; Acts 22:6-9; John 8:47.)

Following the resurrection of the righteous dead, they, with all living believers, "shall be caught up together . . . to meet the Lord in the air." (I Thess. 4:16, 17.) These glorified saints shall then enter with the Bridegroom into heaven for "the marriage supper of the Lamb" (Matt. 25:6-10; Rev. 19:7-9), at which time they will also be rewarded for their "works." (Rev. 22:12; II Cor. 5:10; I Cor. 3:8-15; 9:24-27; II Tim. 4:6-8.)

All those members of the human family who will be left on the earth—the Christ-rejectors among both Jews and Gentiles, as well as those "of all nations" who, after the first phase of the Second Advent has occurred, shall turn to the Lord Jesus in repentance and faith (Rev. 7:1-3, 9-14)—will be involved in unprecedented tribulation. (Matt. 24:21, 22; Zech. 13:8, 9.) Just previous to this terrible, yet comparatively brief period—"forty and two months" (actual, not so-called "prophetic" time), or three and one-half years (see Rev. 11:1, 2; 13:4, 5; cf. Dan. 12:5-7; Rev. 12:13, 14)—the "peace and safety" cry of I Thess. 5:3, will be sounded. And *then*, "sudden destruction [the 'time of trouble such as never was'] cometh upon them"—upon those "of the night" and "of darkness."

As this fearful time nears its close, Christ, accompanied by "the armies ['saints'] which were in heaven," descends "with great power and glory" to the earth; and His coming *then* will be "as the lightning cometh out of the east, and shineth even unto the west." *Then* "every eye shall see Him." (Rev. 19:11-16; Mark 13:26; Matt. 24:27; Rev. 1:7.) At that time He shall deliver the beleaguered Israelitish "remnant"—that peculiar, God-fearing company who will have faithfully kept "the commandments of God, and the faith of Jesus" (Dan. 12:1; Rev. 12:17; 14:12), and shall raise from the dead the faithful tribulation-time martyrs who will have been "beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." (Rev. 20:4-6. Compare Rev. 6:9-11.)

These, in association with the previously resurrected and translated believers, "shall live and reign with [Christ] a thousand years." And to them shall He "give power [authority] over the nations" during the coming Millennial age, and they shall "rule them with a rod of iron." (Rev. 20:6; 2:26, 27. Compare Matt. 19:27, 28.)

REASON NO. 38. The S.D.A.'s Teach that, at Christ's Coming, the Earth Is to Be Reduced to a State of "Chaos and Desolation," "Emptied of Its Inhabitants," and that, During the Millennium, It Will Serve as Satan's Prison!

In the book, "The Great Controversy," pp. 657, 658 and 659, Mrs. White says: "At the coming of Christ *the wicked are blotted from the face of the whole earth*,—consumed with the spirit of His mouth, and destroyed by the brightness of His glory. Christ takes His people to the city of God, and the *earth is emptied of its inhabitants*. . . . The whole earth appears like a desolate wilderness. . . . The revelator [in Rev. 20:1-3] foretells the banishment of Satan, and the condition of chaos and desolation to which the earth is to be reduced; and he declares that this condition will exist for a thousand years. . . . The expression 'bottomless pit' represents the earth in a state of confusion and darkness. . . . Here is to be the home of Satan with his evil angels for a thousand years."

The BIBLE teaches (1) that, during the "hour of [God's retributive] judgment"—or, more specifically, with the opening of the fourth "seal" (still future), symbolized by a "pale horse" whose rider's name "was Death"—a large part of the human race will be exterminated; that, as a result of the pouring out of God's final "vial of wrath,"—the falling of the "exceeding great" seventh plague upon grace-despising mankind,—devastation of unparalleled dreadfulness and unequalled proportions will come to the earth. The BIBLE teaches (2) that, during the "thousand years" of the Kingdom age, Satan will be imprisoned in "the abyss"—"the deep"—the present habitation of demons, or the fallen angels. And it teaches (3) that, throughout the Millennium, Christ shall "reign in the earth," that "men shall dwell in it," and that it shall "become like the garden of Eden."

See (1) Rev. 6:7, 8; Rev. 16:17-21; (2) Rev. 20:1-3, R.V. (Compare Luke 8:26-31; Isa. 14:12-15.) (3) Jer. 23:1-8; Rev. 20:6; Zech. 14:11; Ezek. 36:35.

NOTES: The many Old Testament prophecies which, in the Psalms, also from Isaiah to Malachi, give a graphic foreview of conditions as they are to exist in the earth during the Millennium, cannot possibly be harmonized with the "thousand years" desolation-of-the-earth theory of Adventism. The teaching of the Word of Truth and that of the Adventists stand in positive antagonism one to the other.

While it is true that, as a consequence of the tremendous destruction that will be wrought by the seventh plague, coupled with the vast ruin which last-day wars and other ravaging visitations will doubtless bring to large areas of the earth, the wreckage will not be beyond eventual restoration. All the "chaos and desolation" thus to be brought about—not by the second advent of Christ—

shall, with the setting up of the Millennial kingdom, give way to a period of reconstruction, and to a subsequent period of prosperity, peace, and order, such as mankind has never known.

Far from the earth being "emptied of its inhabitants [at Christ's coming], . . . the wicked [at that time] having been blotted from the face of the whole earth,—consumed with the spirit of His mouth, and destroyed by the brightness of His glory," as the Adventists teach, the Bible makes it clear that "that Wicked" (or "the Lawless one"; II Thess. 2:8, R.V.)—an individual, *the World-Dictator* (including his armies, at Armageddon, but not *all* of the ungodly representatives of the human family who will then be on the earthly scene)—shall be slain. (Compare Rev. 19:17-20.) Carefully read the following passages and learn how completely the Word of God refutes the man-invented uninhabited-earth-during-the-Millennium teaching of the Adventists:—Micah 4:1-4; Zech. 8:3-8; 14:9-11; Isa. 12:1-6, 35:1-10; Ezek. 36:33-36.

The "bottomless pit," into which place of demon-loathed incarceration Satan is to be cast and securely confined for the duration of the "thousand years," is by the Revised Version more correctly designated "the pit of the abyss"—a great unfathomable depth, or chasm. "A careful study of the four passages in The Revelation in which the expression 'bottomless pit' occurs (9:1, 2; 11:7; 17:8; 20:1-3), reveals that it is a region perhaps contiguous to, yet quite distinct from, the earth. A comparison of Jude, verse six, with II Peter 2:4, leads to the conclusion that the 'abyss' is the locality to which the fallen angels were consigned. This place Peter calls 'Tartarus.' (See Weymouth's translation.) In Luke 8:31 light is thrown upon the character of this region, for the devils mentioned in that passage besought Christ not to command them to go to the 'deep.' From this we know that the demons were familiar with the place, and that to them it was a region to be shunned. And, of course, it could not be this earth, because they were at the time on the earth."

Following the Flood, God gave to Noah the very definite promise: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8:22.) In that chaotic condition of the earth described in Jer. 4:23 ("without form and void: and the heavens, and they had no light"—the disordered state which Adventism holds will prevail on this planet during the Millennium), such normal conditions as are depicted in God's post-Flood covenant, could not exist. Yet all students of prophecy, including Seventh-day Adventists, agree that the earth will "remain" during the "thousand years"; and since the earth is to endure throughout the

coming Millennial age, and the regular processes of nature, as God has promised, "shall not cease," this earth cannot, by any rational exercise of the imagination, be the "bottomless pit" in which Satan is to be imprisoned.

Such scriptures as Jer. 4:23-26 and Isa. 24:1, with which the Adventists seek to prove their desolation-of-the-earth-during-the-Millennium doctrine, manifestly have no such application. These, and other somewhat similar passages, "clearly indicate," says a renowned student of the Word, "that the earth [previous to the creation of man] had undergone a cataclysmic change as the result of a Divine judgment. The face of the earth bears everywhere the marks of such a catastrophe. There are not wanting intimations which connect it with a previous testing and fall of angels. See Ezek. 28:12-15 and Isa. 14:9-14, which certainly go beyond the kings of Tyre and Babylon."

REASON NO. 39. The S.D.A.'s Teach that, When Christ Returns to the Earth as "King of Kings," He Will Not Come to Reign—that His Earthly Kingdom Will Not Be Established Prior to the "New Earth" State!

(See the book, "The Great Controversy," pp. 662 to 678, chapter headed "The Controversy Ended," where Mrs. White sets forth in considerable detail the positions here cited. Restricted space prevents our making use of adequate excerpts therefrom, which fact explains their omission.)

The BIBLE teaches (1) that, following His descent from heaven as "King of kings, and Lord of lords" to "make war" upon the "beast"-commanded Gentile hosts at Armageddon, and after their utter destruction there, Christ shall be "King over *all the earth*."

See Rev. 19:11-19; Zech. 14:1-3, 9. (Compare Joel 3:1, 2, 9-17; Isa. 24:21-23.)

The BIBLE teaches (2) that, "*in the days of these kings [nations]*"—that is, during the very brief period in which the ten-kingdom federation which will constitute the Roman Empire in its final form shall exist as the great world-dominating political power of the end-time (as it shall, in the not distant future, for "the Scripture cannot be broken"; John 10:35)—*in those days* "shall the God of heaven set up a kingdom [*upon the earth*] which shall never be destroyed."

See Dan. 2:44. (Compare Dan. 7:24, 25; Rev. 17:12-17.)

The BIBLE teaches (3) that "the kingdom and dominion, and the greatness of the kingdom *under the whole heaven* shall be given

to the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions [all nations of men living on the earth during the Millennial age] shall serve and obey Him."

See Dan. 7:27. (Compare Ps. 2:6-8; 72:1-11; Zech. 9:9, 10; 14:9, 16-19; Rev. 11:15.)

NOTES: No prophetic truth is more explicitly set forth in the Word of God than is the teaching that the kingdom which Christ is to establish is not only to be an earthly dominion, but that it is to be set up before much more time shall pass—when, as the Deliverer and long-awaited King of Israel, He returns to the earth.

Similarly, the Word of God clearly teaches that the reign of Christ over this present earth, is to endure for a thousand years; that is, throughout the soon-to-dawn Millennial age. But it does not teach, as the Adventists erroneously believe, that He is to reign "upon the throne of David, and upon His throne" as "the mighty God, . . . the Prince of Peace" over the "*new earth*" throughout Eternity.

Observe this important distinction: The throne of the eternal "*new earth*" is to be "the throne of God and of the Lamb" (Rev. 22:1), while the throne upon which Christ shall sit, following His return to the present earth as King, is to be "the throne of HIS glory" (Matt. 25:31-34), or "the throne of David," to which the Lord Jesus, David's Divine Son, is the predestined Heir. (Ps. 2:5-9; Luke 1:31-33.)

The kingdom which is to be set up at the beginning of the Millennium, will be the re-established Davidic monarchy, under Christ, the promised Divine Successor. (Isa. 7:13, 14; Luke 1:30-33; Jer. 23:5, 6; Isa. 9:6, 7; 11:1-5; Hosea 3:4, 5.) In "origin, principle, and authority," it will be heavenly, but set up on the earth, with re-built "Old Jerusalem" as the capital city. (Dan. 2:34, 35, 44, 45; Isa. 2:2-4; 24:23; 33:20-22; Joel, 3:1, 16, 17.) At the first, the kingdom is to be established over *all* (or, over finally *reunited*) Israel, who, as the prophet Hosea has foretold (3:4, 5), shall "in the latter days, . . . return [to their restored homeland] and seek the Lord their God, and David [Christ] their King." (Isa. 11:1, 10-12; Jer. 23:7, 8; 30:8-11; Ezek. 20:38-40; 37:15-28.) Afterward it is to become a universal kingdom. (Ps. 72:1-11; Zech. 9:10; 14:9, 16-19.)

But before the glorious earthly reign of Christ shall become a reality, one event, of the greatest importance, must take place; that is, the banishment of Satan for one thousand years. (Rev. 20:1-3.) After the earth and its inhabitants have been set free

from his power, and, at long last, "the government shall be upon [the] shoulder" of Israel's own "Prince of Peace" (Isa. 9:6), not only shall all nations be subject to His rule (Ps. 72:11),—thus bringing about a universal cessation of war and strife (Isa. 2:2-4; Micah 4:1-4),—but even the nature of the animal kingdom will be changed. (Isa. 11:1-9.) Indeed, in those wonderful days, the earth itself shall revert to a state of beauty and productivity comparable to that which prevailed before man sinned and fell. (Isa. 35:1; Ezek. 36:33-36; Amos 9:13-15.)

At the termination of Christ's Millennial reign, "cometh the end"—the end of "all rule, and all authority and power," in so far as this present earth is concerned. "All enemies" shall then have been "put . . . under His feet." Satan, "the prince of this world" (John 12:31), shall have been cast into "the lake of fire and brimstone"—his *final* doom. (Rev. 20:10), and "the last enemy," death, shall likewise have been destroyed. (Rev. 20:14.) And *then* shall Christ deliver up "the kingdom [His Messianic earth-rule] to God, even the Father"; and "the Son also Himself [shall then] be subject unto Him that put all [earthly] things under Him [Dan. 7:13, 14], that God may be all in all." (I Cor. 15:24-28.)

Yes; "when Christ reigns, creation's groan will cease"! And while it does not necessarily follow that all individuals among the nations that shall be left to dwell on the earth during the Kingdom age will be loyal to Christ (for inbred sin will still dominate the hearts of the unregenerate), yet shall rebellion be held in check (Rev. 19:15; Isa. 11:4; Zech. 14:16-19; Isa. 60:12); and, at the close of the "thousand years," all iniquity shall be forever eradicated from the universe of God. (Rev. 20:7-14; 21:1-8.)

Then we shall have come to the new heavens and the new earth, wherein, in its utmost perfection, Peace shall prevail. *Then* shall we have reached that glorious "dispensation of the fullness of times" of which the great apostle, by Inspiration, speaks.

"All in heaven and all in earth shall be reconciled to God, and His infinite love, revealed in Christ Jesus, will so fill the hearts of the whole family of God, both in heaven and on the re-created earth, that all in heaven and all on earth shall be gathered together in *one* in Christ."

And *then* shall Love reign supreme! Then, "while the years of eternity roll," there shall be nought but perpetual rest, joy, and gladness.

REASON NO. 40. The S.D.A.'s Teach that the "Gift" Claimed to Have Been Possessed by Mrs. E. G. White Was Identical to that Manifested in the Lives of Spirit-Endowed Bible Prophets, that Her Writings Are "Infallible," and that They Constitute a "Fundamental Part" of Their "Message"!

In the "Review and Herald" for Oct. 4, 1928, F. M. Wilcox, then editor of this, the official organ of the Seventh-day Adventist denomination, stated: "As Samuel was a prophet to Israel in his day, as Jeremiah was a prophet to Israel in the days of his captivity, as John the Baptist came as a special messenger of the Lord to prepare the way for Christ's appearing, *so we believe that Mrs. White was a prophet to the church of Christ today.*" Then, in a tract published for many years by the Adventist press, and written by G. A. Irwin, one-time president of their General Conference, it is declared: "The Spirit of Prophecy [meaning the 'gift' with which Mrs. White was supposedly endowed] is the only infallible interpreter of *Bible principles*, since it is Christ through this agency giving the real meaning of His own words." (Page 3.) And in a pamphlet issued by the Adventist General Conference in May, 1906, entitled, "A Statement," it is affirmed: "The Spirit of Prophecy is a fundamental part of this message [or the creed of Adventism]." (Page 10.)

The BIBLE teaches (1) that, in the last days, "false prophets" would arise, who, "if it were possible," would "deceive the very elect"; that "the spirits"—the supposed supernatural abilities of professed prophets (or "messengers")—should be "tried," or *proved*, for the purpose of determining "whether they are of God."

See Matt. 24:24; I John 4:1.

The BIBLE teaches (2) that if those who claim to be prophets "speak not according to this [God's] word, it is because there is no light in them"; that "if the thing [or, the event, which an avowed prophet assumes to predict] follows not, nor comes to pass, that is the thing which the Lord hath not spoken," and none, therefore, should be "afraid of him"—that is, none should look upon him (or her) as being a true prophet.

See Isa. 8:20; Deut. 18:22.

NOTES: This 40th and final Reason why sincere, truth-seeking persons should not become, and why present members of the denomination who love God and His Word supremely should not continue to be, Seventh-day Adventists (the last such principle to be presented only because of limited space), constitutes what is unquestionably one of the most important reasons for taking such a stand.

As prominent leaders of Adventism have, throughout the existence of the movement maintained, and as a thorough and wholly unprejudiced study of the system reveals, the "inspired" writings of Mrs. White (improperly called "the spirit of prophecy") are

an absolutely essential part of it—altogether indispensable to the sect's continued existence. Indeed, this is the plain, undeniable truth of the matter, just as it has been frankly acknowledged through the columns of the official organ of the movement, the "Review and Herald." (Aug. 14, 1883.) To quote: "Our position on the Testimonies [by which term the published 'revelations' of Mrs. White are also known] is like the keystone to the arch. Take that out, and there is no logical stopping place till all the special truths of the message are gone. . . . Nothing is surer than this, that *this message and the visions [of Mrs. White] belong together and stand or fall together.*"

In the light of this candid statement, it should at once be recognized that this final Reason for interested persons not becoming, and for discerning and courageous adherents not remaining Seventh-day Adventists, is an all-important one. If it is a fact (as, indeed, it has for years been incontestably proved) that the profession of Mrs. White of being a specially chosen "messenger" of God is false, and that the exalted claims made in her behalf by beguiled leaders of the movement are likewise contrary to truth, thus revealing how unstable the structure of Adventism really is, the serious reader should have no doubts as to the significance of this last principle, nor should he entertain any misgivings concerning the course which he should forthwith pursue with respect to the system in its entirety.

Mrs. White was but one among numerous other more or less widely-known professed prophets who, during comparatively modern times, were (and, through the instrumentality of their published writings, still are) responsible for the deceiving of unnumbered thousands of earnest religious people living in various parts of the world. To mention a few of them, there were: Joanna Southcott, Ann Lee, Emmanuel Swedenborg, Joseph Smith, John Alexander Dowie, "Pastor" Russell, and Mary Baker Eddy. Just as the claims of these notorious charlatans have, in the Bible way, long since been "tried," and have thus been completely disproved, so also has the profession of the "messenger" of Seventh-day Adventism been tested, and conclusively shown to have been deceptive.

Doubtless the most decisive proof of the falsity of a self-styled prophet's profession is to be found in the lack of conformity to the Word of God which invariably marks such an individual's "messages." (Isa. 8:20.) In addition to the numerous clear evidences of the existence of this characteristic in the teachings of Mrs. White, as brought vividly to light on preceding pages of this

booklet, other similarly unmistakable proofs of Scripture-perversion occur throughout her voluminous writings. Let us here consider a few concise, selected-at-random examples.

(1). Mrs. White taught that Adam, just as was the case with Eve, was deceived by Satan. (See "The Great Controversy," pp. 531, 532; edition of 1907.) Turn to Gen. 3:1-6, II Cor. 11:3, and I Tim. 2:14 and refresh your memory as to what the Bible teaches in this regard.

(2). Mrs. White taught that the tower of Babel was built before the Flood. (See "Spiritual Gifts," Vol. III, p. 301.) Turn to Gen. 10:32 and 11:1-9 and refresh your memory as to the teaching of the Bible in this regard, also.

(3). Mrs. White taught that, since the Flood, man and beast have practised amalgamation, or cross-breeding, and that, as a result, certain divisions of the race are part beast. (See "The Spirit of Prophecy," Vol. I, pp. 69, 78.) Refer to Gen. 1:24-27, I Cor. 15:39, and Acts 17:24-26 and note how conclusively Inspiration deals with this fallacy.

(4). Mrs. White taught that Jesus did not choose Judas as a disciple,—that His betrayer was neither "summoned" nor "welcomed" to membership in the favored group,—so Judas personally solicited a place among them. (See "The Desire of Ages," p. 293.) The Bible teaches quite differently. See Mark 3:13-19; Luke 6:12-16; John 13:18.

(5). Mrs. White taught that God was a party to—that His hand "hid"—the prophetic errors contained in self-deceived William Miller's, and his followers', "1843 chart." (See "Early Writings of Mrs. White," p. 74.) The Bible declares that "no lie is of the truth"; that God "cannot lie"; and that deceitfulness, of any and every sort, is "an abomination unto Him." (See I John 2:21; Titus 1:2; Prov. 6:16-19.)

(6). Mrs. White taught that probation for sinners came to an end in the year 1844—that the "door" of salvation was then forever "shut." (See "A Word to the Little Flock," p. 14; "The Present Truth," August, 1849.) No intimation of such an abrupt withdrawal of Divine grace occurring in the present age is given in the Scriptures; but consider Matt. 28:18-20; Rev. 7:9-14; Matt. 24:14; Rev. 14:6, 7.

(7). Mrs. White taught that there will be no God-fearing martyrs during the coming "great tribulation"—that "if the righteous were [then] left to fall a prey to their enemies, it would be a triumph for the prince of darkness." (See "The Great Controversy," p. 634.) Turn to Rev. 13:15 and 20:4 and observe how contradictory to the truth of the Bible this "light" is.

This condensed list of Scripture-denying teachings found scattered throughout the writings of the Adventist "messenger," coupled with the many more significant and condemnatory instances brought to light on preceding pages, completely prove that Mrs. White's "gift" originated with some source other than "the Father of lights, with Whom is no variableness neither shadow of turning"—with Whom there is no contradiction of, nor deviation from, revealed truth. Only "perfect" gifts come down "from above." (Jas. 1:17.)

Of perhaps somewhat less importance in the matter of determining whether or not the claims of a professed prophet are genuine than is the method which we have just employed, is the Bible-suggested procedure of testing the accuracy with which his (or her) supposedly inspired predictions are fulfilled. (Deut. 18:22.)

In her time, but principally during the earlier years of her career, Mrs. White boldly undertook to forecast the future in connection with various events and sundry matters. As might be expected, because the law of averages persists in operating even under such circumstances, her prophecies have, in some few instances, met with apparent fulfillment, while in others they have in a most conspicuous manner—and, to the great and unending embarrassment of the denomination's leadership—they have utterly failed. All of which indicates that the attempted prognostications of the "messenger" were mere guesses, inspired by some agency, or power, other than the Holy Spirit, who, of old, "moved . . . holy men of God" to write the "more sure word of prophecy" as it is embodied in the Scriptures of Truth. (II Peter 1:19-21.)

To illustrate the complete undependability of Mrs. White's predictions, and, at the same time, to further demonstrate that her "gift" was but a mere fantasy—just a figment of an injured, abnormal, and easily affected mind—we shall here present a brief list of "miss-fire" prophecies to be found in her published (and still being published!) writings.

(1). In the year 1846, Mrs. White predicted that she would be among "the living saints" (or the Seventh-day Adventists) who, the "messenger" teaches, are to compose the 144,000 of Revelation 7 and 14, and who, she also erroneously teaches, are to be translated when Christ comes. (See "Early Writings of Mrs. White," pp. 14-17.) Mrs. White died in the year 1915, while the 144,000 have not as yet—now thirty-one years farther down the stream of time—made their appearance, as a tangible and recognized group, upon the earthly scene.

(2). In the year 1847, Mrs. White predicted that Christ would come before slavery would be abolished in the United States, and that it would be done away when He should come. (See "Early Writings of Mrs. White," p. 35.) Slavery was abolished with the termination of the war between the North and the South (in 1865), while the return of Christ—now eighty-one years later on—is still future.

(3). Ninety or so years ago, Mrs. White predicted that the "cruel slave-masters" of that pre-war period, "must endure the seven last plagues, and then come up in the second resurrection, and suffer the second, most awful death." (See "Early Writings of Mrs. White," pp. 275, 276.) The plagues of Revelation 16 are still future, but the slave-masters of "the Old South" have long since passed away.

(4). In the year 1862, Mrs. White predicted that slavery (which she at that time declared had been "left to live") would "stir up another rebellion" in the United States. (See "Testimonies for the Church," Vol. I, p. 255.) Slavery was not, of course, "left to live," nor is it likely to be revived in this country and become the cause of a second internal conflict.

(5). Again, in the year 1862, Mrs. White predicted that "when England does declare war [meaning, against the North, during the then current war between the States, when the possibility of such an event occurring was quite generally conceded] there will be general war," and that, as a result, "this nation [the United States] will yet be humbled into the dust." (See "Testimonies for the Church," Vol. I, p. 259.) England did not "declare war," there was not a "general war," and the nation was not "humbled into the dust."

(6). In the year 1850, Mrs. White predicted that the supposedly brief period of time then left to intervene before the return of Christ, was "almost finished," and that "those who of late have embraced the truth" had only "a few months" in which to learn the teachings of Adventism before the Lord would come. (See "Early Writings of Mrs. White," pp. 64-67.) Those supposed precious "few months" have now lengthened into ninety-six years, or 1,152 months, and still Christ has not come.

(7). In the year 1856, Mrs. White predicted that some of the persons who were in attendance at a Seventh-day Adventist meeting held in Battle Creek, Mich., in May of that year, and which she personally addressed, would die, and become "food for worms," that some of them would live on and become "subjects of the seven last plagues," while still others would "remain upon the earth to be translated at the coming of Jesus." (See "Testimonies

for the Church," Vol. I, pp. 131, 132). During the ninety years which have elapsed since this prophecy was made, all the persons known to have attended that gathering have passed away, the translation of the saints has not yet taken place, nor have the "seven last plagues" fallen.

And so, just as in the case of her many Bible-conflicting teachings—which, in and of themselves, incontrovertibly prove the profession of the Adventist "messenger" to have been deceptive—her demonstrated inability to forecast the future with any degree of accuracy, likewise shows that her claim to the prophetic gift was false. "When the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." (Jer. 28:9.) But, when a prophet's predictions fail as consistently as did those made by Mrs. White, then, just as certainly, it shall be known that the "messenger" was but another pretender.

In addition to the foregoing primary and, unquestionably, most revealing and conclusive proofs of Mrs. White's imposture, there were various other quite unmistakable evidences of the falsity of her profession to be seen in her life and work. Some of these tell-tale inconsistencies are the following, each of which striking examples of her fickleness—or, more correctly, of her deceptiveness—has long been known to be true to fact.

(1). The "messenger" authorized, and herself participated in, the revision (and also, in other cases, took part in the complete suppression) of numerous of her so-styled "inspired" writings when she learned that they contained error, or that they in some other manner reflected upon the supposed divine character of her "gift."

(2). The "messenger" claimed sole authorship of all the various books published under her name, while it is known that she not only was a confirmed plagiarist, but that certain of her able editorial assistants were responsible for much of the material appearing in some of her more popular works, all of which are still being widely circulated.

(3). The "messenger" was on different occasions influenced to write "personal testimonies" to individuals—both church leaders and others—who were desirous of attaining cherished objectives, and who were in a position to induce her to take their point of view.

(4). The "messenger" instructed her followers against the use of meat, eggs, butter, etc., while she herself partook of such natural and wholesome articles of food throughout much of her life.

(5). The "messenger" counselled her followers to beware of devoting their tithes to the support of any religious work other than that of the Adventist ministry, while on various occasions she applied her own tithes, as well as those of other persons (which she willingly accepted for "special appropriation"), as she saw fit.

(6). The "messenger" frequently urged her followers to dispose of their possessions and turn the proceeds over to "the cause," while, only a few years prior to her death, she was the owner of two hundred or more acres of land, the value of which was placed at thousands of dollars.

(7). The "messenger," in very positive language, instructed against incurring debts, yet, at the time of her death, her personal encumbrances amounted to about \$90,000.00.

• • • •

And *this* is the acknowledged "keystone" of Seventh-day Adventism!

In their astonishing lack of perception (or is it not, on the part of many, just *wilful* blindness?), prominent leaders of the sect ardently affirm that it is inseparably linked with the "inspired" writings of its "messenger"; that the "spirit of prophecy" is "a fundamental part" of its creed; that the importance of that "divine gift" to the continued existence of the movement is comparable to the indispensability of "the keystone to the arch"!

Such is the strength of Seventh-day Adventism!

Such is the true nature of its so-called "infallible" and most essential constituent part!

Upon *such* a foundation—upon the precarious "sand" of a mentally-feeble school girl's "visions" and the blind credulity and Bible-perverting theories of its sincere though unskilled and deluded "pioneers"—was the system, in its beginnings, based. And there, *just there*, does it still rest! In these perilous latter days, when the Adventists themselves solemnly profess to believe that "everything that can be shaken shall be shaken," this man-built religious "house," in which multitudes of precious souls implicitly place their hope of salvation, depends for its very life upon nothing more trustworthy than the "flesh"—that weak and treacherous "earthy" thing which, the Word of God declares, is as frail and unenduring as "the grass"!

"Jesus Calls to Separation"

PEAKING OF THE PERILOUS TIMES which have come upon the nations of the earth in these dark, trouble-filled "last days," a great statesman has frankly confessed: "The present situation is desperate—so desperate that it is beyond our capacity to deal with it." Another clear-thinking world figure as candidly—and as apprehensively—observes: "The spirit that is coming upon us is a spirit of panic mixed with dread."

In this fearful time, everything in the political realm seems off balance—seems to be careening and tottering; and that which we call Civilization appears ready momentarily to collapse in utter ruin. Why this mad, unprecedented, world-wide upheaval? Why?—*This* is the eleventh-hour forerunner of the prophesied "time of the end." *This* is the stage-setting prelude to yet more terrible days—that great time of trouble "such as never was"!

Just as it is with the hopelessly unstable and visibly crumbling "kingdoms of this world," so it is, also, with the religious world. It, too, is rapidly nearing the hour of complete disintegration and final overthrow.

Mere religion—fervidly professed Christianity, and yet, nothing more than just Bible-conflicting, man-conceived formalism—never was more stable nor trustworthy than the "flesh" from which it springs. Even when attired in its most pious and "churchy" robes, it never was to be trusted; and in this our day it possesses, if possible, even less of virtue and less of stability than ever in the past.

Earnest reader, no mere religion—no mere "ism"—will save you. And the Seventh-day Adventist "message" is just another religion—just another "ism." It is false, untenable, undependable; and its ultimate doom is just as certain as is that which will yet befall every other such truth-perverting creed conceived, cherished, and zealously propagated by deluded men. "Except the Lord build the house, they labour in vain that build it." (Ps. 127:1.) "Every plant, which My heavenly Father hath not planted, shall be rooted up." (Matt. 15:13.)

Can you, sincere reader, safely put your trust in a religious system which includes and endorses numerous Scripture-conflicting teachings such as those brought to light in this booklet? Consider again—and now *most thoughtfully*—these concise, vitally impor-

tant comparisons (which on preceding pages have been made in considerable detail) between the beliefs of the Spirit-taught, Bible-believing Christian and those of the false-prophet-taught, "message"-believing Seventh-day Adventist:

(1) The correctly instructed Christian believes that Christ was a "holy"—a *sinless*—Saviour; the Seventh-day Adventist believes that our Lord's nature, while here in the flesh, was "sinful"!

(2) The correctly instructed Christian believes that when Christ shed His blood upon the Cross, a complete, God-accepted work of reconciliation was performed in his behalf; the Seventh-day Adventist does not believe this—he does not believe that Christ completed the atonement when He suffered and bled on Calvary!

(3) The correctly instructed Christian believes that when Christ died "on the tree," *He* then and there bore "in His own body" all our sins; the Seventh-day Adventist believes that, in the end, Satan will prove to be man's sin-bearer!

(4) The correctly instructed Christian believes that Christ—*here and now*—has saved him, and for all Eternity; the Seventh-day Adventist believes that no one is saved in this life—that eternal life is but a mere future "hope"!

(5) The correctly instructed Christian believes that by his faith in Christ *alone*—"without the deeds of the law"—he has obtained eternal salvation; the Seventh-day Adventist believes that eternal life is obtained by one's "perfect obedience" to the Sinaitic law!

(6) The correctly instructed Christian believes that Christ is "the end of the law"—the One who, by His death, perfectly fulfilled the law, and thus terminated it; the Seventh-day Adventist believes that the law is still in force—that it has "never been annulled," and that Christians are obliged to keep it!

(7) The correctly instructed Christian believes that in this age of the "better covenant," Christ is his Sabbath, or his day-by-day spiritual "rest"—the "finisher" of his faith—his perfect and ever-continuing "peace"; the Seventh-day Adventist believes that only by observing the seventh day of the week as the Sabbath may one be "sealed with the seal of the living God," and experience true peace within his soul!

(8) The correctly instructed Christian believes that because Christ "lives" he, too, "shall live"—that when his natural life ceases, his spirit shall immediately "depart and be with Christ"; the Seventh-day Adventist believes that in death the professing Christian (the *whole* man) sleeps in the grave, in complete unconsciousness, till Christ comes to awaken him at the time of the Second Advent!

(9) The correctly instructed Christian believes that at death the spirits of the wicked dead go to their "own place"—hades, "the unseen world," and following the judgment of "the great white throne," will be "cast into the lake of [unquenchable] fire," where "the smoke of their torment ascendeth up *for ever and ever*"; the Seventh-day Adventist believes that the unrighteous dead sleep peacefully in their graves until the second resurrection, and after the judgment God will consign them to "a furnace of fire," and there, in "love and mercy," cause them to be "utterly destroyed—consumed away into smoke," or *annihilated*!

Thoughtful reader, do you think there is safety for your soul in accepting, or in continuing to hold, as truth, such palpably false, Gospel-denying teachings as those which the misled adherent of Seventh-day Adventism so blindly—and so *perilously*—clings to?

And now, think for a moment upon *these* things.

Do you consider it wise—pleasing to God, and of benefit to your soul—to be affiliated with a religious movement concerning whose spiritual state responsible leaders have made such very unreserved and revealing statements as the following:

(1) Declared A. G. Daniells, for many years president of the Seventh-day Adventist General Conference: "A genuine revival and reformation must come into all our churches that will hold and last, or we are doomed with the rest of mankind. . . . We cannot survive without it."—*General Conference "Bulletin," 1922*; p. 16. (Such a spiritual awakening as here so urgently called for, has never been experienced by the Adventists.)

(2) Declared Mrs. E. G. White in a "Special Testimony" dated May 9, 1892: "Not one in twenty whose names are registered upon the [Seventh-day Adventist] church books, are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner." (There is no evidence that the situation is better today.)

(3) Declared W. W. Prescott, for many years considered one of the most able leaders of the Adventist denomination: "This movement now does not have in it the power it had thirty or forty or fifty years ago. . . . Our churches are withering for lack of the latter rain [the Holy Spirit]."—*"Australiasian Record," Oct. 22, 1923*. (There is today the same, or, if possible, even a greater dearth of Divine power in the movement.)

(4) Declared Mrs. E. G. White in a volume from her pen published in 1916: "Our churches are dying for the want of teachings on the subject of righteousness by faith in Christ, and on kindred

truths."—"Gospel Workers," p. 301. (There is the same lack of true Gospel preaching today throughout Adventism, and, as the result, spiritual death everywhere prevails.)

Attentive reader, candidly, and in all sincerity, is *this* the kind of "church" with which you wish *your* lot to be cast? Do you desire to be affiliated with *a mere religious organization*—one that is admittedly void of the power of the Holy Spirit? . . . one in which, it is frankly acknowledged, the pure Gospel is not proclaimed? . . . one in which, it is unreservedly confessed, "not one in twenty" of its members have been saved from their sins? Seriously, honestly, do you desire to hold membership in that which has clearly been proved to be but a man-contrived counterfeit of the true Church—a *Christless* "house," from which, as its own "prophet" many years ago solemnly declared, "*the Divine presence and glory have departed*?" ("Testimonies for the Church," Vol. VIII, p. 250.)

In the light of all the significant facts concerning the real character and state of the Seventh-day Adventist Church, do you think your connection with it is (or would be) pleasing to God? Don't you think He has something better for you in the way of soul-nourishment and spiritual environment than that which doctrinally unsound and spiritually barren Adventism affords?

And now, dear reader, we have come to the end of this booklet. As you have read, have you really given serious consideration to the many plain and very important reasons presented why you should not be a Seventh-day Adventist? If so, will you not now ask God to give you grace and strength to *act*—to take fearlessly and unhesitatingly such steps as you must know are in keeping with the light received?

"Can two walk together, except they be agreed?" . . . "What communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, . . . and I will receive you." (Amos 3:3; II Cor. 6:14-17.)

*"Jesus calls to separation,
And Himself hath led the way;
His own life the explanation,
His own life the illustration;
Who is ready to obey?"*

Won't you be true to the promptings of the Spirit of God within your own heart of hearts? You can safely leave the consequences of a right decision with Him!

"The booklet 'FREE INDEED!'

changed things in our church. Six persons were kept from accepting Seventh-day Adventist error by reading it."

(A Defender of the Gospel of Christ.)

"After reading your booklet 'FREE INDEED!' I am writing you regarding the results . . . I am now 'free indeed'! Thank God, and you!"

(A Former Victim of S.D.A. Legalism.)

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